

THE
MONTHLY REPOSITORY

OF

Theology and General Literature.

No. XCIX.

MARCH.

[Vol. IX.]

HISTORY AND BIOGRAPHY.

Brief Memoir of Mr. Chillingworth.

"The Bible—the Bible only."

CHILLINGWORTH'S letter to Sheldon (with which the former part of this memoir concluded p. 10), was the introduction to a correspondence between these two friends on the subject of subscription to the articles of the Church of England. Fragments only of their letters have been preserved.* From these, it appears that Chillingworth was pressed with other difficulties with regard to subscription than those relating to the fourth commandment and the Athanasian creed. He objected to the XXth article of the church (that notable example of successful fraud and ecclesiastical assumption) which asserts, that "the church hath power to decree rites or ceremonies, and authority in controversies of faith;" to the XXXIst, which declares that "the offering of Christ once made, is that perfect redemption, propi-

tiation and satisfaction for all the sins of the whole world, both original and actual;" and to the XIIIth, which teaches that "works done before the grace of Christ, and the inspiration of his spirit are not pleasant to God—but have the nature of sin." Nor was this all: in the spirit of his great Protestant principle, summed up in our motto, he objected to all articles, as "an imposition on men's consciences, much like that authority which the Church of Rome assumes."

To Sheldon, who had flattened himself into conformity to "all and every thing contained in the Book" of the Church, "the Book of Common Prayer," there appeared a frowardness in these objections; they indicated that Chillingworth had as yet put on so little of the churchman as to presume to judge for himself on points which had been already determined by authority: he, therefore, warned his correspondent, "not to put the title of conscience upon an humour of contradiction;" he instructed him, with that lax morality, so prevalent in the Church of England, which banishes good faith, though not orthodoxy, from it, that "the end of these general forms of

* They may be seen in Des Mai-zeaux, *Life of Chillingworth*, pp. 99—104. This is a careful compilation, but nothing more. The accuracy of the compiler scarcely atones for his want of spirit.

peace" (the articles), *if capable of any construction, lies against the Papists*; and he expresses a fear, how sincere in the latter particular may be readily judged, that his scrupulosity would "*ruin him here, and not advantage him at the last day.*"

The immediate effect of this correspondence upon the mind of Chillingworth cannot now be discovered; but it is too certain, alas! that *he did subscribe the articles* on obtaining preferment. His biographer cannot hide the fact, though he may advance considerations which palliate this great man's inconsistency. His friends intreated, his patron advised, the king commanded; and all concurred in assuring him that the subscription was nothing more than a general declaration of fellowship with the church. The state of the times might also be a reason with Chillingworth for compliance. He saw the nation falling into two parties, that of the court and that of the parliament: the latter was in great measure a Calvinistic party, with which he could never unite; in the former, he might see much that he disapproved,* but yet conclude that it was most congenial with his principles and wishes: and having made up his mind to adhere to the royal cause he would naturally feel a wish to serve it in some prominent station; subscription was in his way, but in some weaker moment he might satisfy himself that subscription was to be interpreted in the sense of the living authorities which im-

posed it; and that sense allowed him full latitude of enquiry and judgment.

We do not defend this act of Chillingworth's; we are only anxious that his memory should have the indulgence of every excuse that can be suggested for the failure of a noble mind in one single point of duty. Some of our readers may think that his conduct requires no apology; they then are satisfied; but such as have been most conversant with his immortal writings, will, we fear, lament that more has not been, or cannot be, said, in extenuation of a deed which Chillingworth himself has taught them to consider as "the buying of preferment with the loss of honesty."

The occasion of his subscribing the articles was his being appointed, in 1638, to the chancellorship of Salisbury, with the prebend of Brixworth, in Northamptonshire, annexed. Notwithstanding his induction to these benefices, it was supposed from his known sentiments and character that he had not subscribed the articles: an early biographer (Aubrey) suggested that the nature of his preferment did not make this necessary, and Bp. Hoadly† conjectured that he had been excused "through the particular favour which the great churchmen of those days had for him as a convert from the Church of Rome." Even such as supposed that he had subscribed, concluded that he had done so, in a form of his own, and with some particular reservation of conscience. At length, however, all conjecture was set at rest by the

* This appears from his Sermons, preached before the king, or "upon special and eminent occasions."

† Letter to Dr. Snape. 1718. pp. 43, 44.

publication of an extract from the Subscription-Book of the church of Salisbury, in which Chillingworth's name is subscribed to a declaration of assent and consent to the articles in the legal and usual form.* Here the matter must remain until those other books be opened,† in which, with an unerring hand, is written both the good and the evil of our mortal lives, and in which is set down every plea for human frailty that Infinite Mercy can prefer.

About the same time that Chillingworth received the chancellorship of Sarum, with its appendage, "he was also rewarded" (says Wood, *Athen. Oxon.*) "with the mastership of Wygstan's Hospital, in the ancient borough of Leycester: both which, and perhaps other preferments, he kept to his dying day."

The labour for which these preferments were given as a reward by Charles I. at the instance of Archbishop Laud, was Chillingworth's great work in defence of the Protestant religion; the approbation of which at court is a presumption that the king and the archbishop were not disposed, as was so vehemently charged upon them, even to their destruction,

to countenance, much less to introduce, popery,—although they might, not unnaturally, prefer popery to puritanism, and might politically cherish the Roman Catholics as an antagonist party to the Calvinists.

Of this book of Chillingworth's, on which his fame now chiefly rests, this is the place to give some account: an explanation of the circumstances of its publication is, indeed, necessary, not only as belonging to the train of biographical facts proposed to be laid down, but also in order to make it intelligible to the reader, who, without a knowledge of some particulars relating to its appearance, will find it confused, and be apt to stumble on the threshold of a work, which is filled with every variety and degree of riches, and which, whoever has seen once, with his eyes fully open, will resolve to examine again and again.

In 1630, a Jesuit, who went by the name of Edward Knott,‡ put out a little book, in 8vo. entitled, "Charity Mistaken, with the want whereof Catholickes are unjustly charged: for affirming as

* The subscription is in the words following:—"Ego Gulielmus Chillingworth, Clericus, in Artibus Magister, ad Cancellariatum Ecclesiæ Cathedralis Beatæ Mariæ Sarum, una cum Prebenda de Brixworth alias Bricklesworth in Comitatu Northampton Petriburgensis Diocæseos in eadem Ecclesia fundata et eidem Cancellariatu annexa, admitendus et instituendus, omnibus hisce Articulis et singulis in iisdem contentis volens et ex animo subscribo, et consensum meum eisdem præbeo 20 die Julii, 1638.

GULIELMUS CHILLINGWORTH.

‡ Rev. ix. 12, 13.

‡ His real name was Matthias Wilson. He was born A. D. 1580, at Pegsworth, near Morpeth, in Northumberland. Having studied at Rome, he was entered 1606, of the society of the Jesuits, being already initiated a priest. He was for several years professor of Divinity at the English College in Rome, then vice-provincial, and lastly provincial, of all English Jesuits. He died at London, January 4, 1655, or 1656, and was buried in the church of St. Pancras. He is described in the *Bibliotheca Patrum Societatis Jesu* as "vir magnis animi dotibus humili in corpore præditus—eximie doctrinæ, et aptissimæ ad gubernandum mansuetudinis—religiosæ disciplinæ vel in minimis custos in se ipso accuratus, et in aliis quibus præerat exactor sedulus.

they do with grief, that Protestantcy unrepented destroys Salvation." To this an answer was published by Dr. Potter, Provost of Queen's College, in Oxford, in 1633; written, as appears by Chillingworth's *Dedication to the King* of his great work, by command of his Majesty, with an especial view to Chillingworth's own scruples with regard to the Protestant religion. This Dedication is elegant in style and manly in spirit: in the passage alluded to, the writer says, "For my inscribing to it" [his book] "Your Majesty's sacred name, I should labour much in my excuse of it from high presumption, had it not some appearance of title to Your Majesty's patronage and protection, as being a defence of that book which by special order from Your Majesty was written some years since, chiefly for the general good, but peradventure not without some aim at the recovery of one of your meanest subjects from a dangerous deviation; and so due unto Your Majesty, as the fruit of your own High Humility and most Royal Charity." Dr. Potter's book had this title: "Want of Charitie justly charged on all such Romanists as dare (without truth or modesty) affirme, that Protestancie destroyeth Salvation. In Answer to a late Popish Pamphlet, intituled, 'Charity Mistaken,' &c." The Jesuit was not backward in reply: he published, in 1634, "Mercy and Truth: or Charity Maintained by Catholiques. By way of Reply upon an Answer lately framed by D. Potter to a Treatise which had formerly proved, That *Charity* was *Mistaken* by Protestants: with the want whereof Catholiques are unjustly charged, for affirming,

That Protestantcy unrepented destroys *Salvation*. Devided into two Parts."* This work Chillingworth undertook to answer; being urged to this undertaking by his friends, who well knew his competency to the work, and particularly by Lord Falkland, to whose seat at Great Tew, he frequently resorted whilst engaged in it, in order to obtain the assistance of that enlightened, learned and communicative nobleman, whose powers of mind were scarcely inferior to his own, and whose sentiments were as congenial to his as the most perfect friendship can require, and also to enjoy the use of his extensive and curious library.†

* This tract of Knott's is preserved in Chillingworth's work in answer to it, being printed chapter by chapter before the answer. This is a commendable mode of writing controversy—fair to the argument, economical to the reader. It deserves to be mentioned, that in the 10th, or Birch's Edition of Chillingworth's Works [Folio] Knott's tract is carefully re-printed from the first edition of it, published by himself.

The re-publication, or rather the inter-publication of Knott's book with Chillingworth's, is probably one of the causes of the obscurity sometimes complained of in the latter.

Few readers of Chillingworth, it may be presumed, will have the impartiality and resolution not to pass over Knott's pages; but the slightest inspection of them will shew that he was no contemptible adversary. It is no disgrace to him (putting out of view, the subject of controversy), to appear to disadvantage by the side of one of the greatest masters of reason the world ever knew.

† "When Mr. Chillingworth undertook the defence of Dr. Potter against the *Jesuite*, he was almost continually at Tew with my Lord, examining the reasons of both parties, *pro* and *con* and their invalidity or consequence, where Mr. Chillingworth had the benefit of

It was soon whispered abroad how Chillingworth was employed, and his purpose was discovered by the circumspect antagonist with whom he was about to enter the lists; who, in the true spirit of his order, sought to secure the victory by giving the first blow. While Chillingworth was carefully preparing his work, Knott stepped before him with a pamphlet, entitled, "A Direction to be observed by N. N. if hee meane to proceede in Answering the Booke intituled, 'Mercy and Truth, or Charity Maintained by Catholics,' &c."† The "Direction" was a personal attack upon Chillingworth, and was designed particularly to raise the public prejudice against him as a "Socinian." It is divided into five chapters, of which the 1st is "an account of the opinions of the Socinians;" the 2nd states "some reasons why so many embrace Socinian-

ism;" the 3rd enumerates "Diverse enormous Heresies, maintained by a certain Socinian," meaning Mr. Chillingworth; the 4th directs "What the Answerer is to observe, if he will speake to any purpose;" and the 5th professes to unfold "the motives for which the Answerer forsooke Protestantisme." All this bespeaks the resentment of the Jesuit against a favourite convert to his church who had relapsed into the Protestant heresy. The pamphlet is, however, a curious document in the history of English Unitarianism.‡

The appearance of Chillingworth's work was an equal subject of hope to his friends and of fear to his enemies. The object of the latter was to deter him from the publication of it; and accordingly they threatened in private messages, that if he persevered, his whole private history should be exposed to public view, that his inconstancy in religion should be painted to the life, and that such things should be published as to his heresy with regard to the Trinity, the Deity of Christ, and the other mysteries, as should "endanger all his benefices, present or future." Of the meaning of these menaces Knott's pamphlet affords sufficient explanation: Chillingworth's treatment of them was worthy of himself and of his cause. He replied that "he was not a man to be wrought upon by such carnal and base fears, which were very pro-

my Lord's company, and his good library. The benefit he had by my Lord's company and rational discourse was very great, as Mr. Chillingworth would modestly and truly confess. But his library, which was well furnished with choice books (I have several times been in it and seen them), such as Mr. Chillingworth neither had, nor even heard of many of them, 'till my Lord shewed him the books and the passages in them, which were significant and pertinent to the purpose." *Gemin Remains of Dr. Thomas Barlow, late Bp. of Lincoln, &c. p. 329.*

† This pamphlet was published in 1636. It is in 8vo. and contains 42 pages. It has the phrase usual to Roman Catholic books, *Permissu Superiorum*. That it made a deep impression at the time of its appearing, may be gathered from Chillingworth's frequent reference to it. It is now very scarce. Des Maizeaux never met with but one copy of it, and that in the *Museum Ashmoleanum*, at Oxford. *Life of Chillingworth*, p. 106. marg. note.

‡ An abstract of it would be very suitable to our pages: we may hereafter insert on them that which is furnished by Des Maizeaux (*Life, &c. pp. 106—136*), unless, indeed, some one of our readers should be able to supply us with an account from the pamphlet itself.

per motives for the devil and his instruments to tempt poor-spirited men out of the way of conscience and honesty; but very incongruous either for teachers of truth to make use of, or for lovers of truth (in which company he had been long ago matriculated) to hearken to with any regard; but that if they were indeed desirous that he should not answer "Charity maintained," one way there was, and but one, whereby they might obtain their desire; and that was by letting him know when and where he might attend Mr. Knott, and by fair conference, to be written down on both sides, convincing his understanding (who was resolved not to be a *Recusant* if he were convicted), that any one part of it, any one argument in it, which was of moment and consequence, and whereon the cause depends, was indeed unanswerable." Knott declared that he would have no conference with Chillingworth but in print; "and soon after," says our Protestant, addressing the Jesuit, "finding me of proof against all these batteries, and thereby, I fear, very much enraged, you took up the resolution of the furious goddess in the poet, maddened with the unsuccessfulness of her malice, *Flectere si nequeo superos Acheronta movebo*."* The alarm of the Popish party is evident in the fact, which we gather from a letter of Archbishop Laud's,† that while Chillingworth's book was printing

at Oxford, Knott was lurking upon the spot, and contrived by bribery to procure the sheets as they came from the press.

Chillingworth had completed his Answer at the beginning of the year 1637, but before it was printed it was submitted by order of his patron, Archbishop Laud, to a sort of committee of revision. At the head of these was Dr. Prideaux, Professor of Divinity at Oxford, to whom the Archbishop, who was also Chancellor of that University, addressed a letter, still extant,‡ appointing him to this office: the prelate expresses that he is "very sorry that the young man" (Chillingworth) "hath given cause why a more watchful eye should be held over him and his writings;" he desires this superintendence "to

"You cannot have too careful an eye, either over Pullin or the rest; for certainly some are about that place to seduce as many as they can. And particularly Dr. Potter writes me word, that Knott is now in Oxford (I wish you could lay hold of him) and hath the sheets from the press, as they are done; and that he pays five shillings for every sheet, and that you are acquainted with this rumor. I pray be very careful in this also, for I know the Jesuits are very cunning at these tricks; but if you have no more hold of your printers, than that the press must thus lie open to their corruption, I shall take a sower course than perhaps is expected. For though perhaps they go so cunningly to work, as that I shall not be able to make a legal proof of this foul misdemeanour: Yet if I find that Knott makes a more speedy answer, than is otherwise possible, without such seeing of the sheets, I shall take that for proof enough, and proceed to discommission your printer, and suppress his press. And I pray fail not to let him know so much from me." *Remains of Archbp. Laud.* II. 141, 142.

‡ *Remains*, &c. ut sup. p. 128. This letter is dated, Lambeth, March 3, 1636, 7.

* See Pref. to the Author of *Charity Maint.* § 5. Chillingworth's Works. 10th Ed. Folio. pp. 11, 12.

† This letter is in the genuine style of the prelate. It is dated Croyden, Sept. 15, 1637, is addressed to Dr. Baylie, the Vice-Chancellor of Oxford, and runs thus:

the end that all things may go on 'to the honour of the Church of England;' he presumes upon Chillingworth's acquiescence in any alterations the Professor and his associates might point out; and he concludes with a wish that the book thus guarded and perfected might have the *Imprimatur* of the licenser, and indeed that all books hereafter printed at the University should have the same stamp of approbation and authority.

Chillingworth was not in a condition, nor Prideaux and his Oxford brethren in a temper, to refuse compliance with the archiepiscopal mandate. The book was examined; the examiners being the Professor, just named, Dr. Baylie, Vice-Chancellor, and Dr. Fell, Lady Margaret's Professor; who severally prefixed their testimony of approbation to it, before it issued from the press, which was in the latter end of the year 1637, in small folio, under the title of—"The Religion of Protestants a Safe Way to Salvation: or an Answer to a Booke entitled, 'Mercy and Truth, or Charity maintained by Catholics,' which pretends to prove the contrary. By William Chillingworth, Master of Arts of the University of Oxford."

Chillingworth himself says * that his book had "passed the fiery trial of the exact censures of many understanding judges." In a pamphlet, to be hereafter mentioned, Knott states from report that the censors made so many alterations in it that "it is quite another thing from the first platforme which he drew and put into their hands." Nay, accord-

ing to Anthony Wood, one of its approvers, Dr. Prideaux, repented afterwards of having given his sanction to the work, likening it among his friends to "an unwholesome lamprey, by having a poisonous sting of Socinianism throughout it, and tending in some places to plain infidelity and atheisme."† Implicit reliance cannot be placed on an author like Wood, where such a man as Chillingworth and such a cause as religious liberty is

† Athen. Oxon. Vol. ii. c. 22. Wood possessed the microscopic soul of an antiquary, and was utterly unable to comprehend a mind of such breadth as Chillingworth's. He had too a Roman Catholic leaning, and if he had spoken out would probably have confessed with the late Wm. Cole, of King's College Cambridge, the idol of the Gentleman's Magazine, that he could not help regretting that the Reformation had taken place. The story in question he borrowed from a Presbyterian fanatic, Cheynell, of whom we shall see more hereafter, who introduced it in a pamphlet ("A Discussion of Mr. Joh. Fry's tenents lately condemned in Parliament,") published several years after Mr. Chillingworth's death: Wood's contempt for Cheynell and his party cannot find expressions strong enough, but the authority of such a man is sufficient ground for the defamation of a Protestant on the true principle.

Fuller takes notice of the same story, but relates it in milder terms, and dismisses it without credit. "In testimony of his true conversion, (says he, *Worthies*, p. 339, 340,) Mr. Chillingworth wrote a book entituled, 'The Religion of Protestants a Safe Way to Salvation,' against Mr. Knott the Jesuit: I will not say, *malo nodo malus quærendus est cuneus*, but affirm no person better qualified than this author, with all necessary accomplishments to encounter a Jesuit. It is commonly reported that Dr. Prideaux compared his book to a lamprey, fit for food if the venomous sting were taken out of the back thereof: a passage in my opinion inconsistent with the doctor's approbation prefixed in the beginning of his book."

* *Pref. ut sup.* § 4. *Works*, p. 11.

concerned; but it is very credible that the effect of "The Religion of Protestants" upon the public might open the eyes of the Oxford censor to see that he had not been sufficiently "watchful," according to Archbishop Laud's injunction, and that all things were not going on "to the honour of the Church of England."

However altered, and whether for the better or the worse, the book was received with general applause: two editions of it were published within less than five months, which, as Des Maizeaux conjectures,* "never happened to any other controversial work of that bulk."

The editions of the "Religion of Protestants," subsequent to the Restoration, will be taken notice of in the account of Chillingworth's Works, at the end of this memoir.

Original Letter of Dr. S. Chandler's.

Bath, 15th Sep. 1742.

REV. AND DEAR SIR,

Being willing to discharge my promise made you at London, I give you the trouble of this, tho I have little more to say to you, than that I am well in this place, and have every circumstance to render it agreeable. Serious study is here an impossibility, where one is liable to be perpetually interrupted. All my reading therefore is only by way of amusement and diversion from the sole business

Prideaux's approbation was expressed in these terms: "Perlegi hunc librum — in quo nihil reperio Doctrinæ vel Disciplinæ Ecclesiæ Anglicanæ adversum, sed quamplurima quæ Fidem Orthodoxam egregiè illustrent, et adversantia glossemata acutè, perspicuè, et modeste dissipant."

* *Life*, &c. p. 220, and note II.

of Bath, which is impertinence and idleness. I have just read thro Mr. Warburton's Vindication of Pope's Essay on Man, against Mr. De Cruzaw. 'Tis wrote with spirit, and he hath justly exposed the French critick, but whether he hath justified his poet's sentiments, will admit of a debate. I am yet to think he hath done by him, as some of our criticks have done by the Greek and Roman classicks, found out beauties, that the authors themselves scarce ever thought of. I have been this day entertained with the operations of Dr. Taylor, the famous oculist, who before several of the first phisicians of the place, and a large circle of gentlemen, restored almost instantly sight to several quite blind. He talks freely to those of the faculty, who before him say quite nothing, but seem very free of their remarks when at a distance from him; which gives me a suspicion of them not over favourable. I am only to add that I am very much obliged to you for your readiness to assist me during my absence. After I left you the last Tuesday I accidentally got a full supply for the last Lord's day in this month. So that if you are at Hamblens the Tuesday before, I shall be obliged to you, if you'll speak to Mr. Burroughs who is to supply that day for the morning, and to Mr. Fleming who is to take care for the afternoon. My best respects and services wait on Mr. Dolins and Miss. And if my best wishes and prayers can be of any avail for your happiness, you may assure yourself of them from, Dear Sir,
Your affect. Friend and Servt.

SAM. CHANDLER.

To the Rev. Mr. Tomms, at Daniel Dolin's, Esq. Hackney, near London.

MISCELLANEOUS COMMUNICATIONS.

Essay on Popular Plans of Education.

Feb. 7, 1814.

Il est très probable que le genre humain est susceptible d'éducation, aussi bien que chaque homme, et qu'il y a des époques marquées pour les progrès de la pensée dans la route éternelle du temps. *Mad. de Stael, &c.*

Education is of such incomparable value in my opinion, that I cannot help coveting the condition of every man who is rendered capable of conducting it with efficacy and extent.

G. Wakefield.

It is an important fact that the number of persons who suffered death from the hands of the executioner in the several reigns of Henry the VIIIth, and of his daughter Elizabeth, far exceeded those who have died on the scaffold through any succeeding reigns of the same or of a proportionate length. During that period, and for some time after the Reformation, the elements of useful knowledge were not communicated to the children of the poor. Provision had doubtless been made by Edward the Sixth, and by the queen whom I have already mentioned, for extending in some measure the blessings of education. The mass of the people, however, were left in the grossest and, as might have been supposed, irremediable ignorance.

After the Revolution, the dread entertained by our ancestors of the religious and political tenets of the exiled family, gave birth, in concurrence with purer motives, to a number of charity schools, which have been highly beneficial

both to the nation and individuals. The legal provision, too, made by the parliament of Scotland, in 1646, for the establishment of a school in every parish of that division of the island (which excellent statute, after being repealed on the restoration of Charles the Second was re-enacted in 1696),* has produced the happiest effects, and contributed in no small degree to the eminence of our northern brethren in intellect and literature, in morals and devotion.

Still, through the influence of causes which are found to be uniform and resistless, our population is on the increase: and thousands of indigent children, particularly in the manufacturing towns and districts of the southern part of the kingdom, were destitute of a knowledge of God and duty, of a Saviour and a future state; they seemed less rational than the machinery which many of them were employed in directing, or the materials on which they laboured;—till, about the year 1782, a private citizen of Gloucester, impelled by the noblest benevolence, projected the scheme of Sunday Schools. This plan Mr. Raikes, long before his death, had the satisfaction of seeing realized in nearly every town and large village throughout England, and most of all in the places where it was most needed. The holy flame was soon caught: and the conductors of different

* Burns' Life, &c by Currie, Vol. i. 4, and Appendix, No. I.

schools of this description, glowed with a generous wish to surpass each other in the number of their pupils, in the regulations, the superintendence, the patronage, accommodations and efficiency of their humble seminaries.

"That period," said a late excellent man,* in 1788, "which shall exhibit to the world so new and singular an appearance as a **NATION OF READERS**, in which the labours of the present day will probably terminate, will, without doubt, be regarded as an important era in the history of the country where it exists, if not of the world in general."

This era seems now to be hastening by means of those more popular plans of education, of recent origin, which we owe, in the order of providence, to the skill or zeal of distinguished individuals. I shall not here take part in the controversy respecting them. Let me only remark, that as education is one of the greatest blessings which man can bestow on man, it is happy when we unite on common principles, in conferring such a boon. This union enhances the value of the gift in the eyes of those who receive it; just as the sense which the poor entertain of the present of a copy of the Holy Scriptures, is heightened by their knowledge that it is communicated to them through the joint benevolence and exertions of Christians of all denominations.

Let us, for a moment, put a case which, I trust, will at no very distant time cease to be imaginary: let us suppose that every inhabitant of the united kingdom

was in possession of the arts of reading and writing, and at least of the elements of numbers. It is evident that to the individuals more and purer sources of pleasure would be opened: they would be enabled to make a wise and useful application of their leisure; and their stock of preservatives from sinful and debasing recreations, would be larger. Another advantage would be, a qualification for improvement in habits of attention and observation. When the foundation is once laid, the building may with comparative ease be carried on and finished to almost any height. Every step taken in the road of knowledge, wonderfully aids the traveller in fulfilling his wishes and reaching his destination. A further personal benefit that would be derived from the prevalence of the popular methods of education, is a capacity for profitably attending to the concerns and duties of religion. There is a strict alliance between civilization and this capacity. While man is overwhelmed in the depths of ignorance and barbarism, he cannot be led into an acquaintance with invisible and eternal objects. A preparatory process must be employed. Christianity was first published in the most enlightened age of the ancient world: and we generally find that nothing is more fitted to stamp religious impressions on the heart than the desire and the faculty of reading the sacred volume. Happily, religion, in its turn, cherishes the decency and comfort which are so favourable to its reception. In cottages where there is no bible we usually see the most disgusting indications of poverty; in those where it has a place we

* The Rev. Timothy Kenrick. — See his Sermons, Vol. I. 194.

perceive neatness, and every sign of industry and contentment.

While the cultivation of the understanding is thus friendly to the happiness of the individual, it is not less so to that of families. In proportion as the mind of a human being is expanded by education, he rises above sensual pursuits: appetite and passion yield the government of him to reason, principle, and an enlightened conscience. He now reflects, plans, anticipates, and possesses the ability and disposition to provide for his own wants and those of the individuals in whose lives his existence is bound up. The domestic circle of the poor man of an informed understanding, is in common the circle of peace and satisfaction. Such an one can and will impart to his children the rudiments of the best knowledge; and he becomes more valuable to his employers and to society.

It does not follow that a man will be incapacitated for bodily labour, or disinclined to it, because he can exert the powers of intellect: nor, while human understandings are so infinitely various, is there cause of fear that we shall be in want of persons to undertake life's ordinary employments. But, surely, the advantage, both as to himself and others, will always be on the side of him who can unite skill with labour, who can think and judge and compare as well as work.

Now the tendency, and, I rejoice in being able to add, the consequence, of those plans of popular education which mark our age and country, is to call forth the faculty of reason, to exercise, inform and advance the

understanding of the pupil. Hence there are at this day more persons in the kingdom capable of reading, more who actually read, than at any former period. But men cannot read without thinking in some degree and in some instances: they cannot read the best of books without being led to think upon themes of unrivalled import. They cannot be awakened, in early life, in the presence of great numbers of their own standing, and by the help of a rational and innocent emulation, to acts of attention, without gaining the habit: and on the value of that habit let those pronounce who are most conversant with human nature and the world. If then the whole of our population were so characterized and so employed, where is the man, the patriot, or the Christian, whose heart would not rebound with joy at the sight and in the prospect?

When we look at the savage tribes of mankind, as we know them by the reports of travellers or the records of history, we observe that they are the creatures of their feelings. Those feelings indeed are often in a high degree friendly and laudable: but the violence of the emotions of these unlettered hordes, equals the ardour of their attachments. No reliance can be placed on their emotions. Being unacquainted with the very elements of intellectual cultivation and the first principles of religion, they are capricious and irregular in their passions, which frequently obey no master except their impetuous will. If, again, we cast our eyes on the most ignorant of our countrymen and neighbours, we find that, in the measure of their ig-

norance and want of mental, religious and moral discipline, they, too, are enslaved by their feelings, which own no other restraints than superior bodily strength and the arm of public law. Their correction and their indulgence of their children, have hence no bounds: and though they wear this moment the aspect of love and kindness, they appear the next under that of anger, threatening and revenge. The violators of social order, the sons of tumult and licentiousness, will, as is natural, usually be discovered among the most uneducated of our race.

It is time, however, to reverse the picture.—Let us next behold man rising from the savage state to one of comparative civilization: let us see him as he appears under the forming hand of education, under the controul of enlightened laws. It is granted, there are seasons and circumstances in which even here, malignant and ungoverned feelings will gain the ascendancy over conscience and his better judgment. But, in this situation, he will, for the most part, be guided rather by the dictates of reason, and in many instances by those of religion, than by the blind impulse of his affections. Education has furnished him with the materials—I had almost said, with the capacity—of thought: it has given him ideas, together with a power of resolving, comparing and combining them; and he therefore takes delight in consulting his understanding, and in applying his intellectual faculties to the persons, events and measures which come within his notice.

To deliver the human race from

servitude to their passions,—to make judgment and religious principle the master-springs of action—is the most important end of education. And precisely this benefit the popular plans of instruction are calculated to bestow, in the most practicable manner, on prodigious numbers. Besides the information they communicate, and the *constant* employment they provide, they train their scholars with superior ease to habits of submission, order and attention; habits pre-eminently favourable to the just government of the emotions! The very silence which characterizes many schools of this description, contributes essentially to the same object, and leaves a happy impression upon the pupils, as well as upon the spectators.

How auspicious then to man's personal comfort, and to his social usefulness, reputation and prosperity, must be the general, and much more the universal, adoption of this system! The evil passions fostered by his ignorance, by his inability or disinclination to reflect, being corrected, the crimes which infest families and larger communities would be diminished, and the mind would possess a peace hitherto unknown. Though, from the imperfection of our nature, sin and misery must still exist, their prevalence would be lessened: the remedy and the antidote would be at hand. The happiness of the world, I am persuaded, is not so often disturbed by cool, designing villainy, as by unchastised affections: and if mankind are once brought to see and feel that religious virtue is but another name for the greatest portion of

bliss which human beings can enjoy or expect, we may rationally hope they will at length discover this object of their search.

The manners, conduct and characters of men, take their complexion from the state of the understanding and passions: and upon the manners, conduct and character the effect of the plans of popular education cannot be otherwise than beneficial. Teach human creatures their duty, and the instruction which is imparted with wisdom and kindness, will not in general be thrown away. When men are so educated, they will commonly be acquainted with their just station and province in society, and will unite integrity and diligence with humble, peaceful and inoffensive habits.

It has been said that "by giving the children of the poor the blessings of education, we make them conceited of their attainments and dissatisfied with their condition." But the objection is unsubstantiated by facts: nor can the principle of it, for a moment, be sustained. The tendency of the diffusion of knowledge, no doubt, is to remove hills and fill up vallies. There are *some* distinctions which it destroys, *some* obstructions which it levels: yet this it does in the best and safest way—not by sinking those who are already elevated in rank and wealth, or, what is more important, in point of wisdom, knowledge and virtue, but by enabling the poor to be wise, intelligent and virtuous, and thus raising them from their originally depressed, and, as they once appeared, hopeless, circumstances. If instruction is uni-

versally spread by means of popular education, it can render none conceited. "Who," it has justly been asked, "is proud or vain because the light of the sun shines upon him?" It is the same with the cheering beams of knowledge and religion: when these visit every house and every individual; when these, as to all purposes of solid value, gild alike the towering palace and the straw-roofed cottage; men will be so far upon a level, and no one individual will have cause of exulting over another.

"Many of the more remarkable disorders which have happened in communities, some reasoners ascribe to the restlessness produced by knowledge in the mass of the population." *Facts* speak a different language: *facts* say, "It is Ignorance which has been the parent of riot and rebellion; it is Ignorance which has prepared the common people for being actors in these scenes, and for following the direction of an intolerant and persecuting spirit—while peace and that obedience to the laws which fairly vindicates to itself the appellation of loyalty, have uniformly marked those who have enjoyed and improved the blessings of education?"

It is alleged that "crimes have increased notwithstanding the institution of Sunday and of popular schools?" Allowing, for argument's sake, the fact—have they increased, let me inquire, beyond the rapid advance of the population of the country? Have they increased (which is a yet more important consideration) among the description of persons who receive the benefit of these seminaries? The state and the records

of our prisons, declare the contrary.

The invention of printing gave a mighty impulse to the progress of the human mind in the best and soundest knowledge. In vain, however, does this noble art multiply copies of books of the greatest value, unless we have a population capable of reading them. Such an event, such a spectacle, we appear to be on the point of beholding. Wisdom and humanity, therefore, patriotism and religion, call upon us to avail ourselves of a season and of circumstances so favourable for advancing the education of our species.

N.

*Estimate of Dr. Watts as a
Scriptural Critic.*

Jan. 18, 1814.

SIR,

Having been gratified and instructed by the "Strictures on a recent publication of Mr. Palmer's" in your last Volume (pp. 715 and 768), I regret, as much as N. or yourself can do, that my long-respected acquaintance did not survive, to examine them, and to re-consider the subject of his pamphlet.

Your correspondent, at p. 721, while he does justice to "the learning and assiduity, the genius and talents of Dr. Watts," has well appreciated the merit of his writings for "closeness of scriptural research." Perhaps it would not be easy to find another learned theologian, in any communion, who had written so much, on Christian topics, and yet had done so little to elucidate the phraseology of scripture, or to ascertain the true reading of the original

records, without reference to any system of faith. How poorly Watts was prepared to perform the latter important service to Christianity, appears from his notices of "the Heavenly Witnesses," compared with the inquiries of his contemporaries, Emlyn and Newton, or the hesitation of his friend Doddridge, on that subject.

In his Sermon entitled, "The Scale of Blessedness, or Blessed Saints, Blessed Saviour, and Blessed Trinity;" first published in 1721, when the author was about 50 years of age, Watts, having quoted 1 John v. 7, adds, "which text I believe to be authentic and divine, and that upon just reasons, notwithstanding all the cavils and criticisms that have endeavoured to blot it out of the bible." Works, 8vo. 1800. i. 148.

Again, in his "Christian Doctrine of the Trinity," published in 1722, he quotes the text as the language of "the apostle John speaking of the holy Trinity," and thus remarks: "This last text hath been the subject of many cavils and disputes, whether it were written originally by the apostle, or whether it were not foisted into the scripture in some later ages; but, upon the best examination we can make, I think there are good reasons to approve it apostolical." Id. v. 44.

I am aware that much has been done, of late years, to settle this question. Yet, I think, it might be safely left to a modern learned Trinitarian to decide, whether, in the age of Watts, a diligent, critical inquirer, unshackled by system, might not have discovered weighty, if not preponderating

arguments against the text ; such, at least, as would have prevented him from associating cavils with disputes and criticisms on that important question. Important indeed it ought to have appeared to Watts, as being the only direct scriptural proof of a Trinity, attached to their Catechisms by the Assembly of Divines. In the Larger, the heavenly witnesses are supported by the narrative of Christ's baptism. Matt. iii. 16, 17, the baptismal form. Mat. xxviii. 19, Paul's benediction, 2 Cor. xiii. 14, and our Lord's declaration, "I and my Father are one," John x. 30. In the Shorter Catechism, the only accompaniment of 1 John v. 7, is the baptismal form in Matthew.

The learned moderns, of the reputed orthodox faith, fearless of being censured as cavillers, now decline to support their cause by the testimony of the Heavenly Witnesses. The principal tutor of the principal Trinitarian College among the English nonconformists, is well known, with a fairness worthy of an honourable mind, to have even publicly declared the passage in question to be a forgery. Thus weak, at length, has become the assumed scriptural evidence for that astonishing dogma, "there are three persons in the Godhead; the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory." The mystic pile which had stood, the admiration of many credulous, and of some inquiring ages, now appears bereft of its main support, and tottering to its fall. The Trinity may indeed well be expected to share the fate of Transubstantiation

among Protestants, whenever they shall defer as little to the Assembly at Westminster or the Synod of Dort, as to the Councils of Trent or Constance.

N. L. T.

Inscription on Essex-Street Chapel.

Feb. 1814.

SIR,

In my various perambulations, it has of late given me much pleasure to observe that our Unitarian friends have begun to shew themselves openly in the face of day. Formerly, if a congregation of them existed any where, it was hardly possible for a traveller, who tarried at the place a Lord's day, during a journey, to discover their house of meeting, and join in their worship. They met, as it were in secret, and the name was unknown. But now, Sir, I rejoice to see, they openly avow their designation; and in numerous instances the words, "Unitarian Chapel" are written in conspicuous characters over their doors. This is as it should be; and I trust there will not shortly be a town in England that does not contain at least one such superscription.

Some months ago, happening to be in London, and passing along Essex Street, it delighted me to see UNITARIAN CHAPEL inscribed on the new portico of that house, dear to the mind of every friend of truth from having been consecrated to the worship of the ONE GOD by Theophilus Lindsey. But, Sir, proportioned to my gratification on this occasion was my concern and surprise the other day, in passing by the

same spot, to perceive that the original, honourable and characteristic inscription had been erased, and the words "Essex-Street Chapel" substituted in its stead. May a stranger, Sir, without offence, ask, what possible cause there could have been for this change. It could not have originated with the very respectable minister of the place; who is distinguished no less by the manly openness of his conduct in the avowal of his opinions, than by the ability he has displayed in their defence. And it is difficult even to surmise, why a congregation which has been so eminently favoured in respect to its ministers, and which has to boast of being the first that assembled in this nation avowedly as Unitarians, should, particularly after they had once committed themselves, shrink from such a public declaration of their principles, and blot out the name by which they are called, as if they blushed to acknowledge it.

I do not notice this very extraordinary circumstance from any impertinent wish to meddle with what may be considered by this congregation as its private concern; but from a serious apprehension that the proceeding may operate prejudicially on the future conduct of some of our country friends. You know, Sir, we are used to look up to the metropolis with great respect. We are apt, perhaps indeed too apt, to think, that what is done in London is right, because it is done there. While then this propensity, which I assure you is very general, continues, there is great danger that Unitarian congregations in provincial towns which have already

marked their meeting-houses with appropriate superscriptions, may follow the example of that in Essex Street, and employ their artists to obliterate or alter them; and that other congregations may be deterred from resorting to such proper methods of making themselves known.

I hope, Sir, you and your readers will not deem wholly impertinent these brief observations, on what he regards as a matter of public concern, from

A WAY-FARING MAN.

Progress of Intolerance amongst the Quakers in Ireland.

LETTER II.

Bromley, Oct. 14, 1813.

SIR,

When the numbers and the respectability of the seceders from the Society of Quakers in Ireland, alluded to in the minute of their last national yearly meeting inserted at p. 109, is considered, it is no wonder their separation should be still felt by that body as a "distressing circumstance." It is said, that a retrospective view of those days, brought the meeting "under considerable exercise," but this does not appear to have produced any distinct recollection of the complexion and character of the events which then took place. For the minute made in consequence of this "exercise," does not in any manner notice "the grounds of dissent from or disunity with the body," which produced the lamented separation, but delusively brings forward a number of other topics in connexion with an express reference to those seceders, as if these were the matters at issue between them and the society, than which no-

thing can well be farther from the truth.

The general temper and spirit of the disciplinary proceedings at that time, were it is true, in unison with the intolerant requisitions of this minute, but there is little, if any, similarity between the objects to which this spirit was directed on that occasion, and on this retrospective view of those painful events. To evince this, I will shew on what grounds the yearly meeting in 1798 directed the subordinate meetings and its own visiting committees to act towards those who censured the arbitrary manner and intolerant spirit in which the discipline of the society was administered, and expressed their dissatisfaction with the strain of preaching which was about that time countenanced and encouraged by its ruling members.

It appears that the practice of reading the holy scriptures, came particularly under the consideration of this Meeting "from an apprehension that some difference in sentiment, from the general part of Friends, hath appeared, in regard to the use and advantage of these records."

This apprehended difference of sentiment was concerning those parts of the Old Testament which assert the express commands of God for the avowed extirpation of the Canaanites, and others of a similar nature, and whether the belief that such commands were actually given for proceedings, in some cases perfidious, and in others cruel and unjust, "constituted an essential article of Christian faith?" That it did, was asserted on the one hand, and on the other, "that it was

altogether unnecessary and unwarrantable that such points should be deemed essential articles of a Christian's faith; because difference of opinion concerning them had always existed, and might be expected to exist, even between men of very serious and upright minds."

"Humility and candour," says William Rathbone, in his *Narrative of these Events*, "are seldom associated with a confident persuasion that any of the opinions, respecting which their advocates differ from other serious and reflecting persons, are absolutely and infallibly true. Whenever, amidst opposing opinions, the importance of arriving at truth is mutually admitted, it must be by upright inquiry, and temperate discussion, that this object is to be attained. Let these be conducted by both parties, with candour, liberality, benevolence, and a sincere desire of the improvement of mankind; and although the abettors of sects and systems may dread and deprecate the agitation of such questions, yet the votaries of truth and of pure Christianity will rejoice that the human faculties are employed on subjects worthy the attention of rational and immortal beings.

"They rest with unshaken confidence on the persuasion, that 'truth is great and will finally prevail.' They ask only that her peaceful triumphs may not be retarded by the opposition of penal laws, nor by either the allurements or the restraints of any extraneous influence. They behold, without dismay, even the most hostile efforts of heresy, infidelity, sophistry, and error, so long as the friends of undefiled religion are equally vigorous in their efforts to do justice to their own cause. Their chief discouragements arise from the thralldom of bigotry, superstition, and implicit faith;—from that supine indifference to all intellectual and moral improvement, which is produced by sensual pleasures and worldly pursuits;—and from that indolent temperament, which can be roused to mental activity by no concerns, either of time or eternity." P. 173.

The meeting's judgment was not in unison with these sentiments, but, with the ground of it, is thus stated on its records. "And this meeting feeling the necessity of our being united as a religious society in faith and principle, appointed a committee to inspect into the state of our Society in this respect, as well as any other which may regard the welfare of any other part of our Christian testimonies." This was indeed to appoint an inquisitorial committee without any farther limitation to its powers of inspection, than the discretion of those who could accept such an appointment, would be likely to impose upon themselves.

This committee reported—"that a disposition hath appeared in some of our Society, tending to produce schism, and to weaken the general testimony and belief, which we, as a people, have maintained as to the origin, use and advantage of these records," viz. the "holy scriptures." They moreover say, "we think it right that a standard should be lifted up against this spirit of speculation and unbelief." What was this standard to consist of? The committee further recommend that "Where any have manifested opinions contrary to the general sense of the body, that they be timely laboured with: but if these do not become sensible of their error, but persist in maintaining such sentiments and doctrines, and do not condemn their conduct, that monthly meetings testify against them, as being out of the unity of Friends." Neither the meeting nor its committee pointed out how individuals are to ascertain what is the general

sense of the body, but supposing this to be practicable, to sanction such a report, is to hold up the paramount authority of the ruling members of the church over the consciences of their brethren, in proportion to the power they possess, as fully as the Church of Rome ever exercised over its members. In pursuance of this report, another committee was appointed to visit all the meetings in Ireland, and, as might have been expected, a number of persons, of the most respectable character for moral and religious worth, were censured and disowned, for alleged diversity of opinion concerning the scriptures; and others for not acting according to the usual forms of the Society, in standing up with their hats off during the time of public supplication, by one of its acknowledged ministers in particular, David Sands, "whose ministry they did not approve." And why?

He was in the frequent practice of denouncing the judgments of the Almighty on those who differed from him in opinion, particularly on mysterious points of faith, on which he discovered an eagerness to question and censure others. On one occasion no less than twenty ministers and elders openly expressed their disapprobation of his ministry. The intolerant proceedings of the Society against some of these Friends, induced others to resign the "conspicuous stations" they occupied, and finally their membership, for which they mostly assigned their reasons in writing.

So far was the Society from censuring these persons for their voluntary resignation of member-

ship, that it issued testimonies of disownment against them soon after, justifying that step on account of their dissent; yet now is their "great error" described as consisting not in the opinions they held, but "in going out from the body." How this can be said with propriety or consistency is difficult to imagine. If the parties seceding acted as they believed to be right, after deliberate consideration, they did well in obeying their own convictions of duty. They might have broken the bonds of religious fellowship on insufficient grounds, but in this case their error did not so much consist in ceasing to be members of the Society, as in misconceiving the proper conditions of membership in a Christian church, and not in acting conscientiously upon them.

In several of these unseasonable, unnecessary, and illegal testimonies, the Society possessing no legal jurisdiction over any individuals after due notice that they have resigned their membership, the sentiments and conduct of the parties disowned is uncandidly and unjustly described. In one of these documents a charge was advanced so palpably groundless, that on the remonstrance of the party, it was expunged from the records of the Society. In others equally requiring it, especially in cases of disownment, for solemnizing or being present at marriages, contrary to the rules, this justice was not done.

But the Society, apparently sensible of the impropriety or illegality of issuing such testimonies, soon afterwards more generally recorded the resignation of those who voluntarily seceded,

as many did, on account of the attempts which were made, tending, in their apprehension, injuriously to abridge liberty of conscience, as a means of promoting "conformity and uniformity to unessential tenets and practices," and because they could not unite with, and approve "much of the ministry and conduct of many of their active members." To give an instance of this. In the minute accepting the secession of a person who had been highly esteemed as a minister, it is stated—"that he continues to think it to be his duty to recede from our Society," and that the "Meeting therefore receives his resignation, and no longer considers him as a member or minister among us."

Notwithstanding these indications of returning moderation and justice, at the Yearly Meeting for 1802, those cases, which had occurred in the province of Ulster, are indiscriminately described on its records as "instances of disorder," to which, it is said, the rules of the discipline have been applied "so as to reach most or all of those cases." And the committee appointed at the preceding Yearly Meeting, recommended "that those who are rightly bound to the maintenance of good order, and support of our Christian testimonies, may be encouraged and assisted," by visitors from other parts of the nation. Well might William Rathbone, contemplating these prospective views of the Society, exclaim in p. 199 of his Narrative—"Alas, poor IRELAND! is this the temper, spirit, and system under which the church government of our Society in that kingdom, is in future to be administered; and

is its final doom thus SEALED? Surely the memorable events which had occurred within the last four years; and the recollection that these had been repeatedly predicted, and the Society emphatically warned that such must be the necessary consequence of its proceedings, afforded abundant reason to pause, before it should thus recommend a perseverance in measures, from which so many lamentable consequences had already resulted."

The lapse of another ten years appears by no means to have abated this intolerant spirit and blind zeal, as the minute of the last Yearly Meeting affectingly proves. By way of giving your readers a just description of the effects such efforts to induce uniformity have always produced, I will transcribe the concluding remarks of the above-mentioned Narrative of Events in Ireland.

"Instead of active and unre-mitted exertions in the cause of piety, integrity, and benevolence, are there not," asks this excellent man, "some of the serious and well disposed professors of the gospel, who fail in rightly appreciating the value of their peculiar opinions, and not only give evident proofs of a deficiency in the great virtues of brotherly kindness and charity, but feel an unreasonable degree of anxiety whenever the reputation or the prevalence of their opinions are likely to be affected by the zeal and activity of men upright and conscientious, like themselves; agreeing with them in all that respects the nature and importance of the objects to be attained, and differing only concerning some of the subordinate opinions or means for attain-

ing them? History, experience, and observation have abundantly shewn, that inquiry and discussion may not only be safely left to their own unfettered operation, on all such points, but that it is absolutely essential to the best interests of mankind that this should be done; that one of the appointed tests of charity and pure religion is hereby brought into action; and that, by such means only, will truth and virtue finally prevail.

"It is by the adoption of a contrary system, that the professors of the gospel of peace, and love, and joy, have been so often and so afflictively disunited and disgraced. Alienation, persecution, uncharitableness, are the natural, the inevitable consequences of that lamentable spirit of domination, sectarianism, and strife, which is hereby produced. These are indeed deplorable 'spots in the Christian's feast of charity;' these cause 'the weak to stumble, the prophane to blaspheme;' it is these which keenly sharpen, cruelly barb, and fatally envenom the shafts of irreligion and infidelity." p. 213, 214.

I am, Sir,

Your's sincerely,
THOMAS FOSTER.

Protestant Purgatory.

SIR, Jan. 6, 1814.

It is well known that Dr. Johnson was, at least, inclined to the opinion that the dead might receive benefit from the prayers of the living. That, for this opinion, he had Protestant authorities, though few, yet respectable, is perhaps not so generally understood. I lately acquired some

information on this subject which is at the service of any of your readers to whom it may be new and interesting.

There was published in 1731, in one volume 8vo. "The Lives of the English Bishops from the Restauration to the Revolution," anonymous, but attributed to Nathaniel Salmon, well-known as an historical and chronological compiler. This work is written in the highest style of high-church and tory politics. Its evident and principal design is to invalidate Burnet's "History of his own Times," which appeared in 1724. Against the memory of that prelate, the author discovers uncommon virulence. But my present purpose has no connection with the spirit or design with which these Lives were written.

In "the Life of Dr. Isaac Barrow, Bishop of St. Asaph," (p. 126) is the following passage, with which I will connect a literal translation of the epitaphs. "This pious prelate died 1680. The place [of his interment] was of his own choosing, in the cathedral church yard, on the south side of the west door. We must not leave him here, but insert his epitaph, from which, though it did not give, occasion was taken, to call him Papist or popishly affected.

Exuviae Isaaci Asaphensi Episcopi, in manum Domini depositae, in spem laetae resurrectionis, per sola Christi merita. O vos transeuntes in domum Domini, domum orationis, orate pro conservo vestro, ut inveniat misericordiam in die Domini.

[The ashes of Isaac, Bishop of Asaph, deposited in the hand of the Lord, in the hope of a joyful

resurrection, through the sole merits of Christ. O ye, passing into the house of the Lord, the house of prayer, pray for your fellow-servant, that he may find mercy in the day of the Lord.]

This inscription, upon a brass plate, to be fastened to the stone which covers him, it is agreed, was provided by himself. That which Mr. Herbert Thorndike appointed for himself in Westminster Abbey is to the same purpose.

Hic jacet corpus Herberti Thorndike, quondam hujus ecclesiae Præbendarius, qui vivus veram reformatæ ecclesiae rationem et modum precibus, studiisque prosequabatur. Tu, lector, requiem ei et beatam in Christo resurrectionem precare." [Here lies the body of Herbert Thorndike, late prebendary of this church, who, when living, promoted the true doctrine and worship of the reformed church, by his prayers and labours. Thou, reader, intreat for him repose and a happy resurrection in Christ.]

The writer of these Lives, who does not adopt this sentiment so uncommon among Protestants, proceeds (p. 130) to give an account of a book with the following title. "The Doctrines of a middle State between Death and the Resurrection: of Prayers for the Dead; and the Necessity of Purification: plainly proved from the Holy Scriptures and the Writings of the Fathers of the Primitive Church: and acknowledged by several learned Fathers, and great Divines of the Church of England since the Reformation. By the Honourable Archibald Campbell. London, printed 1721."

This work, it seems, consists chiefly of quotations from the fathers, "at large" with "the originals in the margin." If fathers were of any authority, the following passages from Tertullian, which Mr. Campbell gives "in his 70th page," would be well-suited to his purpose.

"Oblationes pro defunctis, pro natalitiis, annuâ die fecimus. (De Coron. Mil. c. 1) We make oblations for the dead, and for the birth-days (of the martyrs) at their yearly return.—Dissuading a widow from marriage, speaking of his deceased wife, pro cujus spiritu postulas, pro quâ oblationes annuas reddis (Exhort. ad Castitatem, c. 11). For whose spirit thou makest request, for whom thou renderest yearly oblations. Of the duty of a widow to her deceased husband, he saith (De monogamia), Pro anima ejus orat, et refrigerium interim ad postulat ei, et in prima resurrectione consortium, et offert annuis diebus dormitionis ejus. She prays for his soul, and begs for him in the mean time, refreshment and a part in the first resurrection, and makes an offering on the anniversaries of his death."

Yet Mr. Campbell appears to have been entirely protestant on the invocation of saints, having quoted a liturgy of St. Chrysostom, in which prayers are offered, among other saints, "for our most holy, immaculate, blessed and glorious lady, the ever-virgin Mary, the mother of God," he adds (p. 76), "By praying for the blessed virgin in this liturgy, it is plain the fathers of this age had no notion of her being carried up to the highest heavens without dying, which the Pa-

pists celebrate with an annual solemnity: far less did they imagine it was proper to pray to her."

Should any one of your readers have met with this book, I shall thank him, by your leave, for a further account of it. The author was probably some younger branch of the Argyle family. Mr. Thorndike was of Cambridge, and in 1643 chosen master of Sidney College. He assisted Walton in his Polyglott, and died in 1672. Mr. T. was one of the episcopal commissioners at the Savoy Disputation in 1661. He is thus mentioned by Baxter (Life, p. 364): "Mr. Thorndike spake once a few impertinent passionate words, confuting the opinion which we had received of him from his first writings, and confirming that which his second and last writings had given us of him."

Bishop Barrow has an article in the Biog. Britt. preceding that of his truly illustrious nephew. Bishop B— appears to have been a benevolent man, and laudably intent, while Bishop of Man, on improving the forlorn condition of the population in that island.—Both divines were, no doubt, strictly protestant except on this one point. The "per sola Christi merita" of the one, and the "reformatæ ecclesiæ rationem et modum" of the other, fully express this.

Dr. Kippis has made a short addition to Bishop Barrow's Life, (i. 629) in which he notices the censures passed on him by the nonconformists, adding, that "the epitaph undoubtedly favours the popish doctrine of prayers for the dead, and shews him to have been extremely superstitious." Dr. K.

thinks "it must be acknowledged" that the Bishop "had not an enlarged understanding, and that his admirable nephew would not have admitted any thing so degrading into his character."

Yet, if the great Dr. Barrow held, as is most probable, the common opinion of his and our time it is not so certain that his uncle's opinion was more degrading; nor is it quite correctly called a Popish doctrine, as it is clearly taught by Augustine from whom protestant churches derive so large a portion of their faith. The notion of purgatory, as the faith of a pious Christian, and not as the trade of a crafty priest, proposes some worthy use of an intermediate state. This can scarcely be said of a conscious existence that excludes all change of habit and character, while both notions unhappily depreciate the value of a resurrection, the sum and substance of the Christian scriptures.

I.

Melancholy Condition of Man.

SIR,

I am one of those who are looking out for evidences of a future existence; trusting to revelation, but desirous of strengthening the declarations of scripture by the testimony of nature. When I reflect upon the make of man, his great powers and his capacity of improvement, I feel convinced for the moment that we are destined to eternal being, and to eternal progress in the scale of being; but my conviction is shaken when I look further and see our nature out (if I may so express myself),

and behold the melancholy end of the greatest and best of mankind. After a short time, there is a pause in the human being's improvement; then a rapid decline; and, if death do not mercifully interpose, more than a second childhood.

"From Marlborough's eyes see streams of dotage flow,

"And Swift expires a driveller and a shew."

Examples more distressing than even these may be found:—the biography of Newton, of Watts, of W. Penn, of Theoph. Lindsey, closes before their lives; the account of their last years, if it were circumstantially given, would chill the heart. Reviewing this, as I consider, undoubted fact of the intellectual degeneracy of man, I am afflicted and confounded, and I ask myself, and beg leave to ask your thinking, serious readers, 1st. Whether it be possible that there is a mind, a thinking being, not partaking of the properties of matter? and, 2ndly, Whether a proper resurrection of the conscious creature man be not in this dilemma, either that the very man who dies cannot be raised, or that the raised man, though once a Newton in understanding, or a Watts in piety, will be on the level of a child!

I inquire, I do not object: I wish not to raise difficulties, but to learn how to overcome them: if any of my fellow readers of your work can help me, they will have my heartfelt thanks; if they tell me that they cannot, their sympathy and fellowship in serious doubts, will be some, though melancholy consolation, to

A SEEKER.

To desire the Final Happiness of all men a Moral Duty.

Happiness is the end of existence, that alone which renders it valuable. The desire of happiness is such a radical principle of our nature that its influence never ceases, nor can any one act independently of it. The universality of this principle is a proof of the universal goodness of God, and that however long man may lose himself in mazes of error, when, instructed by experience, he clearly discerns the way to happiness, his self-love will determine him to pursue it.

One of the first principles of morality, founded in the nature and fitness of things, and plainly taught in the holy scriptures, is "Thou shall love thy neighbour as thyself." Christianity teaches that all men are our neighbours, that we are bound to love them as such, irrespectively of any political, religious or moral distinctions, though they should be divided from us by lines as strongly marked, and by prejudices as many and as great, as those which separated the Jews and Samaritans, or the Jews and heathen. Their being formed like ourselves, constituted our brethren in nature, by the God of the universe, the common Father of all, places us under an indispensable obligation to love them as we love ourselves.

As our self-love leads us to deprecate our own utter destruction, to desire and seek endless happiness for ourselves, so the love we owe to our fellow creatures should oblige us to deprecate their utter destruction, to desire and seek their endless happiness. But is it possible the moral law should

require us to deprecate the endless destruction of those whom God will endlessly destroy, or to desire the endless happiness of those whose endless happiness, if he ever desired it, he will eternally cease to desire and seek? To admit this would be to suppose that we are required to love some of our fellow creatures more than their heavenly Father loves them; for it can hardly be thought that he will either annihilate, or make endlessly miserable any of those whom he so loves as to desire their happiness.

Hence it appears to me, the consideration that it is our duty to love all mankind, consequently to desire their final happiness, furnishes an inferential argument in favour of the universal restoration.

AN INQUIRER.

Deductions of Common Sense, on the Subject of Future Punishment.

SIR,

I am glad to find the doctrine of future punishment excites the attention of your correspondents, and is likely to be fully discussed in your valuable Repository. The notion that the wicked will be endlessly tormented, and the less popular notion, that, after they have suffered for an indefinite time, they will be annihilated, have long appeared to me incompatible with the deductions of common sense from the acknowledged character and perfections of God.

That God should have given existence to rational creatures, when he knew it would eventually prove a curse to them, can never be reconciled with his infinite

wisdom and goodness : but if the only portion of the wicked after the present short life be misery, which will either be endlessly perpetuated, or terminate in utter loss of being, their existence will be to them a curse, as, taking the whole of it into view, suffering greatly preponderates.

That God should raise the wicked from the dead, either that they may be eternally tormented, or that after they have been tormented for a time he may utterly destroy them, can never be shewn to be consistent with his acknowledged wisdom and goodness, nor be reconciled with his gracious design in sending Jesus Christ to be the Saviour of the world, in appointing him to be the resurrection and the life. On either of the above suppositions the resurrection would be purely a curse to the ungodly.

No view of future punishment can be consistent with the character of God as a Father, with his infinite wisdom and goodness, that supposes him to be vindictive, and the operations of his punitive justice, so far as the objects of it are concerned, to issue in misery and destruction. There can be no vindictiveness in a merciful Father; nor can he possibly punish for the sake of giving pain, nor that the punishment may only terminate in the destruction of his offspring.

I once knew a poor illiterate man, who, while working with another in a field, expressed his persuasion that the wicked would not be endlessly punished, that God would ultimately shew them some mercy; the other was much surprised at hearing what he then thought extremely erroneous, and

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told him it was impossible for any thing to be found in scripture to support so strange an opinion. He replied, that though he could not prove what he said by passages of scripture, yet as God is a good and merciful Being, he could not believe he would leave any of his creatures in endless misery : that when God threatened Adam, " In the day thou eatest thereof thou shalt surely die," there was no prospect of mercy held out, yet God had mercy in reserve; so, he said, he believed he had mercy in reserve for the most sinful and miserable of his creatures. Neither of these persons, at the time, had heard that any Christians denied the doctrine of endless punishment.

Such, Sir, when the character and perfections of God, as displayed in all his works, and proclaimed in his sacred word, are duly considered, will be the deductions of

COMMON SENSE.

Letter of Jos. Mede's on John Hales' Tract on Schism.

Feb. 1, 1814.

SIR,

The following letter, copied from the Epistolary Correspondence of Joseph Mede, in the folio volume of his works, (3d ed. 1672) will, if I am not mistaken, throw some light upon the subjects in your note † page 7. That letter is the 98th, and the last in the collection. It was written a few weeks before the death of the writer, and addressed to Mr. Hartlib, the same to whom Milton addressed his " Tractate of Education." The Editor of Mede's works, Dr. Worthington, has entitled this

letter, as "touching some Socinian books and tenets."

"Mr. HARTLIB,

"I received yours with the Discourse inclosed, of Schism.—That extract of the letter to you is but a symptom of *studium partium*; of which kind he that will be an indifferent and moderate man must look to swallow many: therefore *transeat*. Only thus much; to be nearer or further off from the man of sin is not, I think, the measure of truth and falsehood, nor that which would be most destructive of him, always true and warrantable. If it be, there be some in the world that would be more orthodox and reformed Christians than any of us. The Socinians, you know, deny that souls live after death, until the resurrection; or that Christ hath *carnem et sanguinem* now in heaven; both, as most destructive of the idolatrous errors of the 'man of sin:' the first, of purgatory and invocation of saints, which, they say, can never be solidly everted, as long as it is supposed souls do live; the other, of transubstantiation of the elements of bread and wine into the body and blood of Christ. Is not this to undermine Antichrist with a vengeance, as they say?

"For the Discourse you sent me, it proceeds from a distinct and rational head, but, I am afraid too much inclined that way that some strong and rational wits do. It may be I am deceived. The conclusions which he aims at I can more easily assent to than to some of his premises. I have yet looked it but once over. But any more free or particular censure thereof than what I have already given, look not for, lest I be cen-

sured myself. 'Tis an argument wherein a wise man will not be too free in discovering himself *pro* or *con*, but reserved.

"Thus, with my wonted affection and prayers, I rest,

Your assured friend,

JOSEPH MEDE.

Christ's College, Aug. 6, 1638."

Joseph Mede died Oct. 1, 1638. Annexed to this letter is a short account of another, and the last, to Mr. Hartlib, dated Aug. 28th. Mede's Editor describes him as "repeating what he had said in the foregoing letter concerning the great learning of the author of that Discourse of Schism."

This Discourse must, I think, have been the MS. Tract concerning Schism, which as Hales says, in his Letter to Laud, had now "without lawful pass wandered abroad." It is equally probable that Mede, when he wrote the letter, had seen a MS. copy of the "*Brevis Disquisitio*," printed in 1653, but not acknowledged as a translation. Of that work the 8th chapter is entitled, "Whether the dead do properly live," describing that opinion as "the foundation not only of purgatory, but also of that horrible idolatry practised among the Papists, whilst they invoke the saints that are dead." The 9th chapter is entitled, "Whether Christ in heaven hath yet flesh and blood," a doctrine which the author describes as encouraging "that dotage of transubstantiation—the monthly eating and consubstantiation of the Lutherans," and "the Calvinist's eating of the very flesh and blood of Christ—though they call it spiritual, and say it is done by faith."

It is not improbable that the *Dissertatio de Pace*, was also one of the "Socinian books" under Mede's consideration, as he appears, in his correspondence, to have been much, and indeed anxiously, interested by "Mr. Dury's Design of Pacification." Of this scheme there is an account in the Biographies under the article Dury, or Duræus.

Might not the circumstances now brought together have easily, though falsely, connected the name of Hales with the two Socinian translations. I see by a passage quoted by Blackburn, (In St. ch. 13, note) that the *Brevis Disquisitio* was attributed to Hales in the time of Usher, who died in 1655.

I. O. U.

P. S. Looking into Birch's Life of Robert Boyle, I find a short account of Mr. Hartlib, at p. 71. He was of a Polish family, which had emigrated to Prussia, from "attachment to the Protestant religion," possibly not very hostile to the *Fratres Poloni*. Mr. H. came to England in 1630. He corresponded with Mr. Boyle, and among other subjects on Mr. Dury's projects.

On Punishments.

SIR, Feb. 12, 1814.

So long as crimes continue to be committed, punishments will be necessary; but it is hoped the gradual increase of knowledge, and progress of civilization, will lead to such an improvement of penal laws as will render punishments less sanguinary, yet more effectual for the prevention of crimes, and the promotion of the general good. A few plain prin-

ciples, fully apprehended, may lead to a conviction of the necessity of some alterations in the penal code of this as well as other countries.

1. Punishment is distinguishable, and ought ever to be distinguished, from revenge, which is malevolent in its nature, unbecoming a wise and good man, and strictly forbidden by Christ and his apostles. Men are so far advanced in good sense, and good feeling, that the magistrate or judge, who should discover anger or manifest feelings of revenge, when acting in his official capacity, would be viewed with general disapprobation, and deemed unfit for his place; yet are there not laws which breathe only revenge, according to which the judge is compelled to give sentence, and the whole court solemnly bound to proceed? Is not the punishment, or so much of it as is inflicted, merely to make the criminal suffer, purely of the nature of revenge?

2. Punishment should not consist in the infliction of useless suffering; because its first object is the removal of some evil which actually exists, or the prevention of some evil which could not otherwise be prevented. All suffering, viewed abstractly, is evil, and when either the kind or quantity of it inflicted on a criminal, exceeds what is necessary to secure the true ends of punishment, such excess is useless, is so much evil added to the mass which already exists.

3. No part of punishment should be inflicted with a view to gratifying the feelings of revenge in the injured party; because such feelings are improper, unchristian

and injurious to the individual who cherishes them and to society.

4. As a leading end of punishment is the prevention of crimes, this end may be secured, 1. by putting the criminal under such restraint as will deprive him of the power of injuring others; which may be done without taking away his life. 2. By making him an example to deter others from committing similar crimes; and if his punishment be such disgrace, privation and suffering, as will excite continued notice, will it not be likely to have more influence than the infliction of death, which passes from the view in a few minutes, and appears to be soon forgotten by those who are likely to commit great crimes? Besides how can it be just to inflict greater suffering on a criminal than is necessary to prevent his being injurious in future, merely for the sake of example? 3. By affecting the reformation of the punished; if he be reformed he will not be further injurious.

5. Punishment ought as far as possible to include the means of reforming the punished; because the greatest practicable good should be its object, and his reformation is a positive good; but how can his destruction be shown to be such? By his life being spared, especially if his reformation be effected, he may be made of some use to society, he may make some compensation for the injuries he hath done; but of what benefit can his death be?

Those of your readers who think the above remarks just, are requested to apply them for the illustration of the future punishment of the wicked.

If human punishment ought not

to be of the nature of revenge, that being both in principle and practice prohibited by the gospel; ought it to be supposed that God, who is the loving and merciful Father of all, will punish the wicked merely for the sake of making them suffer? that the punishment he will inflict upon them will be pure revenge? If the punishment of the wicked be their final end, whether it be endless destruction, or endless misery, will it not be useless suffering? On themselves it can answer no useful purpose; and it cannot be supposed the righteous will in a future life need such terrible examples. If men ought not to inflict useless sufferings on the greatest criminals, ought it to be supposed the Father of mercies will do it? God can have no feelings of revenge to gratify, nor can the righteous hereafter be susceptible of them; such feelings would be inconsistent with true happiness. It cannot be conceived how either endless torments, or endless destruction, should either glorify God or benefit any of the human race. If the most perfect system of punishments men could adopt would be that which should both secure the good of society and effect the reformation of criminals, and so render them useful, is it unreasonable to think the God of infinite wisdom power and goodness, will realize such a system? that he will punish that he may reform his sinful offspring, and make those who rendered themselves a curse, an ultimate blessing to their fellow-creatures?

Respectfully your's, &c.

R. Mc. INTYRE.

Heads of a Bill to curb Dissenters.

Nov. 13, 1813.

SIR,

Looking over some papers, I found the following MS. and remembered that the senator there named had once expressed in parliament such a design as this paper imputes to him. The project was entertained, though not pursued, a few months, if I recollect right, before the appearance of Lord Sidmouth's portentous measure, Of which all England rung from side to side.

"Heads of a Bill intended to be brought into parliament by Mr. M. A. Taylor, to abridge the liberties of Dissenters.

1. That no place shall be licensed for public worship unless it be wholly dedicated and set apart for that purpose.

2. No person shall be allowed to preach unless he have a certificate signed by the congregation over which he is to preside—which congregation shall consist of a certain number of householders, inhabitants of the place.

3. Such preacher shall produce in his own hand writing a declaration specifying in what particular points of faith and doctrine he dissents from the established church.

4. He shall also have a testimonial signed by six or more respectable persons of his moral character—stating also the place where he had his education.

5. If the magistrates at the quarter sessions shall think that by contiguity of other chapels of the same persuasion, such chapel is not necessary, they shall have power to refuse registering the same, and if they think that the testimonial is not satisfactory as to the preacher's moral character they shall have power to refuse a licence.

6 and 7. These clauses make the same provision as to chapels already licensed, and for allowing preachers to have assistants in certain cases, such as sickness, age, &c.

8. No person to be licensed till he has attained the age of twenty-three.

9. No preacher shall be exempted from being liable to be drawn on the militia or parish offices if he follow any trade.

10. Registers of all chapels to be kept.

11. On complaint upon oath of improper conduct or behaviour of preachers, they are to be bound over to the sessions, and if found guilty, their licence to be quashed.

12. This not to extend to Quakers."

This paper you may be willing to preserve as a curiosity, for happily it is nothing more now that "the snare is broken and we have escaped."

PLEBEIUS.

Early Quakers not Trinitarians.

SIR, Feb. 5, 1814.

Much has been said of late, in your Repository and other publications, about divisions among the modern friends, called Quakers, respecting their primitive Unitarian faith, explicitly laid down by Wm. Penn, in his "Sandy Foundation Shaken." As that tract has been acknowledged, and repeatedly printed and published, by the society, I was really at a loss to account for such modern dissensions. But being myself a person of some leisure, and I hope a sincere lover of truth, I have been induced to look into some of their principal writers, "who, though dead, yet speak." This I have done with a view to ascertain what were their original opinions on the very important subject in question: and I think I have fully satisfied myself, that the first Friends were more devoutly concerned for the promotion of moral righteousness, and pure practical religion in the world,

than to settle presumptuous scholastic disputes about divine personalities, and things too sublime for human comprehension.—They seem to have wisely seen and maintained, that the practical religion of the Bible was the reformation of the heart, and fixing it in a strict obedience to the plainly revealed laws of the author of its being: Thus, ceasing from human ordinances, and forms and ceremonies not founded in scripture,—and especially from interested, bigotted, and disputatious priests,—they mainly endeavoured to follow after the pious doctrines of prophets, and apostles, and of Jesus Christ himself, in his own definitions of his divine religion.

Still they were not deficient in solemn articles of the Christian faith, according to their conceptions of Christian obligations.—They acknowledged and revered the divine character of Jesus Christ, as the promised Messiah,—the divine Son, and sent of the Father, and the appointed Redeemer of the world—who after his crucifixion and ascension, was highly exalted on the right hand of God, and became the only mediator between God and man. They held that he is to be regarded as the invisible High-priest of the spiritual universal church, to the end of the world: and that by and through his agency, whatever is to be savingly known of God, is manifested within his disciples. Through this, his agency, exists a divinely operative principle, or directing Holy Spirit, which is to be received as intimately concerned in the salvation of all men that are saved.—Such, in substance, I conceive to have been the ori-

ginal sentiments of the Friends, respecting the divine nature of the Saviour, and the economy of grace, from the Sovereign Almighty Father. But that the ancient Friends had any belief of the distinct, or even mysterious, personalities, in the supreme Godhead, or of any Godhead of Jesus Christ;—or of any Godhead of the Holy Ghost, so as to entertain the notion of a Trinity of Gods,—or a Triune God, I do not find! And so far as their belief is definitive, the contrary is the fact. Yea, they often repelled such unscriptural notions, when taxed of unbelief in the “Holy blessed and glorious Trinity,” by plainly telling their adversaries, that they found no such terms as Trinity, or Triune Deity in the Holy Scriptures.

But to bring this subject more familiarly home to our conviction, and to that of the modern Friends, I subjoin extracts from a volume which they will not disavow, and which may serve as evidence of a very solemn nature. It is from a book of religious discourses and prayers, delivered by twelve of their primitive friends of note. It purports to be taken in short hand, bears full internal evidence of correctness, and has been ever generally received among the Friends—bearing this title:

“The Concurrence and Unanimity of the People called Quakers, in Owning and Asserting the Principal Doctrines of the Christian Religion, &c. &c.”—I take the concluding sentences of the twelve prayers after the same number of sermons, because I think that if from any species of testimony the sincerity of the heart is to be collected, it is from such

men, on their knees, in their concluding addresses to the Almighty!

Robt. Barclay, at Grace Church Street, May 16, 1688.

"Our souls are deeply engaged to thee, and we have cause to bless and praise, and honour thy great and excellent name, and *through thy dear son* to offer up praise and thanksgiving to thy great and excellent Majesty; for thou, alone, O God, art worthy to receive the honour and praise of all thy mercies, benefits, and blessings, by all the living, here and elsewhere, who art God, *only*, over all, heaven and the whole earth, blessed and praised for ever and ever, Amen!"

Wm. Dewsbury, at Grace Church Street, May 6, 1688.

"We desire to give thee honour, and renown, and praise and thanksgiving, for thy renewed mercies and spiritual blessings, in *Christ Jesus, for whom we bless thee*, and in *whom we desire to be found*, not having our own righteousness; to him, with thyself, and thy holy eternal spirit, be glory for ever, Amen!"

Geo. Whitehead, at Grace Church Street, Oct. 4, 1693.

"Blessed and everlasting Father of mercies, dwell among us, hide and secure us under the shadow of thy wings, that we may enjoy communion with thee, *through Jesus Christ thy dearly beloved Son, and our alone Saviour*, and offer up living sacrifices of praise and thanksgiving unto thee, the God of all our mercies, blessings, and deliverances: for thou *alone* art worthy, who art God over all, blessed for ever and ever, Amen!"

Francis Camfield, at Grace Church Street, May 14, 1693.

"Break and soften the hearts of all thy children, and kindle in their souls a sacrifice of praise and thanksgiving, that we may say it is the Lord's doing, and it is marvellous in our eyes; that we may rejoice and triumph in thy great salvation, *through Jesus Christ, who alone* art worthy, and God over all, blessed for ever and ever, Amen!"

John Bowater, at John's Street, March, 18, 1693.

"We desire, in all humility, to walk before thee with a single heart and an upright mind, and that we may give thee, for all thy mercies and blessings

through the Son of thy love, the Lord Jesus Christ, praise, honour and glory, and thanksgiving, not only at this time, but for ever, and ever, for thou, *alone*, O Lord, art worthy, who art God over all, blessed for evermore. Amen!"

Wm. Penn, at the Funeral of Rebecca Travers, June 19, 1688.

"Blessed and heavenly Father, for all thy abounding mercies and blessings, vouchsafed to us and all thy people, and for the refreshing we have had from thy presence in our present meeting, we desire to render praise, honour, renown and thanksgiving, to thy great and excellent name, for thou *alone* art worthy, who art God over all, blessed for ever and ever, Amen!"

Charles Marshall, at Grace Church Street, March 11, 1693.

"Lord God of Glory, we do thankfully acknowledge thy wonderful care over us, and love towards us, and to all the children of men; and we desire to offer to thee praise and glory, *through Christ Jesus, the Son of thy love*, who art worthy of all honour, glory, and renown, power, blessings and praise, who art God over all, blessed for ever, and ever, Amen!"

Richard Ashby, at St. Martin's Le Grand, Feb. 16, 1693.

"Now, Lord, for all thy mercies, and benefits, and blessings, renewed to us, from day to day, and from one season to another, we desire to offer up to thee a pure and living sacrifice of praise, and love, and thanksgiving, for thou *alone* art worthy, who art God over all, who with thy blessed Son and eternal Spirit livest and reignest for ever and ever, *One God*, world without end, Amen!"

Wm. Bingley, at Grace Church Street, March 4, 1693.

"Keep us, that we may live to thee and not to ourselves, and that we may be instrumental in turning many from darkness to light, and from the power of Satan to thee the living God, that they may receive remission of sins, and inheritance among all them that are sanctified, *by faith in Christ Jesus*: and that they may shew forth the virtues of *Christ* in their lives, and conversations, and bring honour and praise to *thy name*, who art worthy of all praise, *to whom* we desire to give honour and glory, and thanksgiving and praise, not only at this time, but for ever and ever, Amen!"

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Samuel Waldenfield, at Devonshire House, March 11, 1693

"For all thy mercies and blessings, in this the day of our visitation, O make us sensible of thy goodness and mercy, and loving-kindness to our souls, that we may render to thee thanksgiving and praise, honour and worship, for thou alone art worthy, who art over all from everlasting to everlasting, blessed for ever and ever, Amen!"

John Butcher, at Grace Church Street, March 11, 1693.

"And for thy mercies and favours, benefits, and blessings, which thou hast made us partakers of, in and through our Lord Jesus Christ, thy dear Son, and our alone mediator, all living praises and glory be rendered to thee, for thou alone art worthy, who art God over all, blessed for ever, Amen!"

John Vaughton, at Grace Church Street, April 1, 1694.

"That so glory, honour, and everlasting renown, and pure praises, and living thanksgivings, may ascend to thee, and let all thy sensible ones offer them up to thee, through Christ the dear son of thy love, in whom thou art well-pleased, for thou alone art worthy to receive all glory and praise, who art God over all, blessed for ever and ever, Amen!"

James Park, at Ratcliffe, April 19, 1694.

"Now, blessed God of heaven and earth, for all thy mercies and favours that we have received, and the blessings and benefits which thou hast bestowed upon us, and continued to us, and for preserving us from time to time by the arm of thy power, and for opening our hearts at this time to receive the word of truth, and the influences of thy spirit, take thou the honour and glory, thanksgiving and praise, which we humbly and sincerely offer up to thee, for to thee it doth belong, and thou alone art worthy, who art God over all, blessed for ever and ever, Amen!"

Francis Stamper, at Devonshire House, May 3, 1694.

"O powerful God of Life, be with thine every where, and bless them, and keep them while they are in the world, from the evil of it. That, living Father, both they and we, for all thy mercies and blessings which, in the dear son of thy love thou hast bestowed upon us, from time to time, may render living praises unto thee, and for thy affording

us thy presence at this time, and for all the seasons and opportunities we have enjoyed, for the benefit and advantage of our immortal souls, we desire to return thee praise, honour and glory, through thy beloved Son Jesus Christ in whom thou art well pleased; for thou, alone, art worthy, worthy, worthy, who art God over all, blessed in thyself for ever, and evermore, Amen!"

If the foregoing solemn quotations (however peculiar), are to be regarded as explanatory of faith in the early times of Quakerism, how comes it to pass that the Quakers of the present day, who profess a kind of reverence for their forefathers, get into dissensions about the matter (if not the name) of "the Holy Trinity?" And most of all how is it credible that they can be so inconsistent, as to expel any of their truly respectable and conscientious members, for professing true, simple, scriptural Unitarianism?

OBSERVER.

Curious Explanation of the Mystery of the Athanasian Trinity, by Dr. WALLIS.

[The following article was communicated to us by the late Rev. S. Palmer. Ed.]

—"It has been asked—'How can the Son be of the same substance with the Father, without a division of the Father's substance?' The Nicene fathers answered, That the very name Son, and the natural notion of generation did necessarily prove, that the Son must be of the Father's substance: but then the absolute simplicity of the Divine Essence (which is a perfect indivisible Monad) proves that this eternal generation of the Son cannot be by a division of substance, as it is in human ge-

nerations, but is *whole* of *whole*, though in an ineffable, incomprehensible manner, which is no great wonder when we can understand so little of creature generations. . . . Creation itself is as unaccountable as the eternal generation. . . . The whole divine essence is originally in the Father, and *communicated* **WHOLE** to the Son: * subsists whole and distinct in both, and is one in both. . . . The Sabellians made Father, Son and Holy Ghost but three names of the same person: but the catholics asserted three real subsisting persons, who were "substance, substance and substance," yet but one of one; the perfect same of the perfect same: "una substantia, non unus subsistens." One substance, not one that subsists; and therefore generally rather called them three subsistences than three substances. Not but that they owned each subsistence to be a substance, but they were in the common acceptation of the word, not three substances, but **ONE SUBSTANCE**, really and actually **SUBSISTING THRICE**, which they allowed to be **ONE** and **ONE** and **ONE**, but not **THREE**." Thus far this learned author, page 29, 30.

Those who wish for further edification of this sort are referred to the piece itself, published in 1696, when the controversy was on foot between South and Sherlock. It is entitled, "The Distinction between Real and Nominal Trinitarians, &c. in Answer to a late SOCINIAN Pamphlet, &c." Though the piece is anonymous, there is no doubt of its being the

work of Dr. Wallis, some other of whose pieces, of a similar kind, with his name prefixed, are bound in the same volume, 4to. particularly three Sermons on John xvii. 3, preached before the University of Oxford, in which he was professor of Geometry. Who so fit to write on the present subject, and to affix his Q. E. D.

A Family Tyrant.

The Duke of Somerset, who was master of the Horse, in the reign of Queen Anne, was deemed the proudest man in her Majesty's dominions. His servants were only allowed to obey him by signs, and the roads in the country were cleared wherever he went, that he might pass without obstruction. The Duchess having once familiarly tapped him on the shoulder with her fan, he turned about with an indignant countenance, and gave her this rebuke: "My first Duchess was a Percy, and she never took such a liberty with me." His children obeyed his mandates with profound respect, the two youngest daughters being accustomed, every afternoon, to stand and watch alternately whilst he slept. Once the Lady Charlotte being tired, sat down. The morose father awoke, and vowed he would make her remember her want of decorum. He accordingly left her, by his will, twenty thousand pounds less than her sister.†

What a mortifying idea does it give one of human nature, to see that so good a friend to civil and religious liberty could be such a

* [Q. What was the Son previous to this communication?]

† Noble's Biographical History, Vol. II. 29.

tyrant in his own family. To see that the man who would relinquish a lucrative employment at court and an honourable situation in the army, rather than countenance a weak monarch, in making an inroad upon the British constitution, should himself be so insensible to the charities and endearments of domestic life; and that he who was hailed by William the III^d, and George the Ist, as one of their best friends, should, when in retirement, act so diametrically opposite to his own principles.

It has indeed been said, that it is no uncommon thing for men to be Whigs abroad and Tories at home; and that even now, some of our most enlightened patriots are tyrannical and overbearing in their treatment of their tenants and dependents. If this be true, would to God that they may be led to think of the Duke of Somerset, and to dread the consequences of following his example.

P.

Book-Worm. No. XIII.

Feb. 27, 1814.

SIR,

Mr. Clarkson in "The History of the Abolition of the Slave Trade," mentions among the fore-runners, Thomas Tryon, the author of *Friendly Advice to the Planters*. Of his profession or the circumstances of his life I have no knowledge. Another of his works is in my possession of a very miscellaneous character. No title page, perhaps, ever displayed a greater variety than the following:

"Tryon's Letters upon several occasions, viz. 1, Of Hearing. 2, Of Smelling. 3, Of Tasting.

4, Of Seeing. 5, Of Feeling. 6, Of the making of Coal Fires. 7, Of the making of Bricks, Tiles, &c. 8, Of Religion. 9, Of Dropsies. 10, Of Various Opinions in Religion. 11, Of the Humanity of Christ. 12, Of an Afflicted Mind. 13, Of Faith, Hope and Charity. 14, Of God's Permission for Killing and Eating of Beasts. 15, Of a Soldier's Life. 16, Of the Fountain of Darkness. 17, Of the Fountain of Love and Light. 18, Of Cleanness. 19, Of Flesh Broaths. 20, Of the Right and Left Hands. 21, Of the Corpulency of the Body. 22, Of Fevers. 23, Of Education. 24, Of Smells. 25, Of Predestination. 26, Of Death. 27, Of Judicial Astrology. 28, Of Perpetual Motion. 29, Of Musick. 30, Of Languages. 31, Of Times for Eating. 32, To a Planter of Sugar. 33, To a Gentleman in Barbadoes. 34, To a Planter about the Manufactory of Cotton. 35, Of the Making of Sugar. 36, Of the Burial of Birds. 37, Of Fermentation. By Thomas Tryon, Author of the "Way to Health, Long Life and Happiness." London: Printed for Geo. Conyers, at the Ring, and Eliz. Harris, at the Harrow; both in Little Britain. 1700. Pp. 240."

In his preface, the author says, "These letters which were occasionally written, both at the request of divers friends and countrymen at home, as well as of some strangers from abroad; their various questions then readily answered, according to that capacity and talent the Giver of all gifts hath endued me withall, in conformity to that grand and important commandment of our

blessed Saviour Jesus Christ, that we should not hide our light under a bushel, but expose it on the house-top, are now contrary to my original intention in writing, exposed to public view; the consideration of their being loose papers, and so subject by time and other casualties to be lost, of my having the number 70 in my view, and daily expecting to be called to inherit that land which Adam, the great father of mortality, hath entailed upon all his posterity; as also that the publication of them might prove of some moment and advantage, not only to private persons, but even to the public, in the present and future ages, together with the auxiliary influences of some of my friends and acquaintance powerfully disposing of me thereunto."

Dr. Franklin, in his Life relates, that "when about sixteen years of age," he met with "a work of Tryon's, in which he recommends vegetable diet," and "determined to observe it." In the work now before me, Tryon declares against the "killing and eating of beasts"—whom in one place, he describes as our "fellow-creatures," and "under graduates." In another place he considers their flesh as "gross, succulent and full-freighted with many impurities, (as demonstrated in *The Way to Health*)" which he describes as communicated to "the eaters." He has here anticipated some modern writers, on this subject, particularly the late Mr. Ritson, in attributing a revengeful spirit, inducing private contention and public wars to the use of animal food. Probably "*The Way to Health*" was the work mentioned by Franklin, though he might have seen

these letters, and have taken a hint for his "Petition" of "the Left Hand" from Letter 20, "Of the Right and Left Hands, with the great error of people's teaching their children to distinguish them by such terms." Tryon complains that "this selfish ignorance of teaching and whipping children, principally to the use of that which they are pleased to call the right hand, doth, at the same time, disable the other hand, wrongfully called, or rather nick-named the left."

The language of Thomas Tryon on moral and religious topics is frequently mystical, not unlike that employed by the Quakers of his time, though he does not adopt their form of address. This language is very observable in Letter 11. "Of the Humanity of Christ." He had, I apprehend, no faith in the then generally received doctrine of original sin. With him the human mind, was, at its birth, rather a "tabula rasa" than "rotten at the core." He says, "the soul of man is fitly compared to a field, whose earth contains all principles and qualities, but produces nothing of value till the wise husbandman doth manure and cultivate it." And in another place he remarks, that "a child is to be made any thing that his father, mother, or tutor pleases to have him," and that "every thing is alike to a child, good and evil are all one."

Maintaining that "good education is the sinews of all virtue and good government," Thomas Tryon had before "published a small book, called '*The New Method of Education*,'" containing "some unvulgar directions for the bringing up of children."

He now enlarges on the subject in various places of his "thirty-seven Philosophical Letters." Some of his ideas are worthy a contemporary of Locke, and such as have given deserved popularity to modern publications. He recommends "the greatest care imaginable in the education of our children, who must in a little time after us come to govern the world," that we "continually exercise them in some useful arts and sciences," and that "this sort of learning ought to be insinuated, even in their cradles;" that parents "ought not to shew or speak in the hearing of their children any thing where passion is expressed;" that their "correction be done by some silent, wise, sober methods, sometimes by fasting, standing silent alone, and the like;" observing that "such corrections will penetrate deeper into their souls, and make them more sensible than whipping and beating, which doth chiefly serve to advance the principle of bitterness, envy and self-ful power."

Yet all Tryon's notions of early discipline will not be equally acceptable to the young, nor indeed are they equally reasonable. He deems that "nothing promotes idleness and vanity more than children's playing promiscuously, one among another." He, however, recommends to "keep children not too long at any sort of business or employment—and as near as you can," to "make all their small affairs, arts, or other things they learn delightful." Having mentioned as "a grand mistake in all parents and tutors to let their children play, to refresh and make themselves more agile and lively," he recommends that

they "be appointed several sorts of learning for the day, not exceeding one hour at a time for one sort of art."

I pass over reluctantly several subjects which might be interesting. The only one I can venture to add, is unhappily too seasonable. Letter XV. is entitled, "Of a Soldier's Life, shewing from what principle that bloody employment takes its birth, how contradictory it is to the divine law, and destructive to the unity and well-being of mankind, and that all other creatures have an equal share in these calamities." It is addressed, "To the Honourable Colonel Kent," on an occasion which the following introductory passages will best explain: "Sir, I received from you the last campaign, dated from Brussels, some time before the opening of the treaty of peace, which brought along with it the welcome news of your health, and some scruples concerning the lawfulness of your profession, occasioned as you declare, by reading a book of ours, entitled "The Way to Health, &c." I greatly congratulate the happy fortune of its falling into your hands, and am apt to believe it was some good providence that directed you to it, not imagining there could be any treatise of such a nature as that is, in so quarrelsome and contentious a country. I confess it is a discourse very unsuitable for a soldier, unless he could wholly dispossess himself of the prejudice his very profession subjects him to, and bring an unbiassed and impartial disposition to the reading of it."

The "Treaty of Peace," mentioned by Tryon must have been

that concluded at Ryswick, in 1697. He congratulates his correspondent on his scruples which he could make "without the least imputation of cowardice, having already given unquestionable evidences of an undaunted and fearless spirit through the whole course of the late campaigns." He declares himself to "have often admired what could possibly be the reason that men of excellent parts, both natural and acquired, of sound sense and good education, should, as it were, hand over head, voluntarily, without any necessity or compulsion, thrust themselves headlong into arms, as if a life of incessant fatigue, hardship and hazard were desirable, and a man's chiefest glory did consist in having a commission to destroy his fellow creatures." This propensity he attributes to the influence of religious "teachers" — of which he thinks "the Popish clergy have given abundant instances, justifying any cause or pretext of one prince making war with another as they were influenced by ecclesiastical interests." The following views of the origin and objects of a passion for military glory may be censured as ungallant, though it might not be equally easy to prove them unjust.

"The prince can at any time, upon some fair and plausible pretence (for violence never wants a colour to justify its irregularity), either make war upon his own subjects or call his people to arms, lead them into foreign regions through heat and cold, want, necessity and danger, on purpose to cut the throats of those who never did him any hurt, perhaps on no better occasion than the satisfaction of a private resentment.

Would it not amaze a man seriously to consider upon what inconsiderable motives men are thus hurried to their own and others, ruin? To see gentlemen and noblemen of good estates who may enjoy all the worthy, commendable pleasures of life without any interruption, to see the husband forsaking his wife and children, the son his parents, the lover his darling mistress, and all these, the true and easy enjoyments of life, nay, quitting the very possession of those things they wish most to enjoy, to list themselves into the public service, exposing themselves and all they have, to chance and uncertainty, only to follow a noisy piece of brass, or the sound of a stretched sheep skin, stemming tumultuous seas, climbing over rocks and craggy mountains, travelling night and day, through woods and deserts, on purpose to destroy those they never saw in their lives, nor never had any personal or particular quarrel with, and all this perhaps for reasons in which they are wholly unconcerned; for sometimes a fantastic prince will, in his humours and *capricios* run the hazard of destroying a province upon as slight an occasion as a gentleman shall kick his footboy. The great men of the world are moved by the same springs as we, are subjected to the same passions, and if the evil principle has gained the ascendant, there must needs issue very fatal consequences, when wrath is joined with force and power. This plainly declares that most men are taken from the peaceful government of God's eternal light and love into the diabolical dark kingdom of violence and oppression, where every pro-

perty and quality are at variance and enmity, one with another, and do with the greatest tyranny imaginable, domineer and reign. Survey but the very materials of a military profession, and you shall always find they all proceed from this dark wrathful fountain, swords, guns, spears, mortars, bombs, carcasses, powder, regiments, brigades, squadrons, platoons, ambuscades, mines, bastions, horn-works, intrenchments, palisadoes, and an infinite train of monstrous and horrid terms of art, coined and invented on purpose to signify the cruelty, violence and injustice of martial exercises. Nay, the very actions, gestures, and looks of men are altered and fashioned according to the nature of this envious fountain of evil from whence they are produced. The poets of old were well aware of this when they described their God of War to be a bloated, blustering, fierce, envious, furious, bloody, untameable, Deity. Such epithets as these would suit much better with a Devil than a God. And further to shew the extensiveness and universality of this evil, they had a goddess too, a Bellona, altogether as fierce, raging, destructive and unpeaceable as Mars himself, by which characters and descriptions they painted and set forth to mankind the odious, abominable, unjust and pernicious effect of war, and the spring and source from whence they proceed, and, if possible, to deter men from all acts of violence, murder and oppression, have very honestly represented their very gods concerned in these tragedies with a countenance as ugly and frightful as the grounds thereof are unlawful and inhumane."

Whilst I have been transcribing this passage, in which Thomas Tryon maintains that pacific principle, the inflexible assertion of which has done so much honour to the Quakers, I could scarcely avoid the recollection of the following lines by a member of that society, and a justly admired poet, the late Mr. John Scott, of Amwell. With these lines, though well known, I beg leave to conclude and adorn this paper.

I hate that drum's discordant sound,
Parading round, and round, and round :
To thoughtless youth its pleasure yields,
And lures from cities and from fields,
To sell their liberty for charms
Of tawdry lace, and glittering arms ;
And when ambition's voice commands,
To march, and fight, and fall, in foreign
lands.

I hate that drum's discordant sound,
Parading round, and round, and round :
To me it talks of ravag'd plains,
And burning towns, and ruin'd swains,
And mangled limbs, and dying groans,
And widows' tears, and orphans' moans ;
And all that misery's hand bestows,
To fill the catalogue of human woes.

I quote these lines from "the Poetical Works of John Scott, Esq." published by himself in 1782 (p. 201). In the same volume, Mr. Scott, with the justice and impartiality of a philanthropist, has expressed the indignation of his muse against the cruelties perpetrated in one age by the Spaniards in South America, and in another by the British government in India.

VERMICULUS.

*Intended Reply to Dr. Magee,
on Atonement.*

March 10, 1814.

SIR,

I believe Unitarians are pretty generally agreed in thinking, that what has been already advanced

by different writers in defence of their opinions, affords a sufficient reply to all in Magee's work on the Atonement that is worth answering: and this is, I am persuaded, the grand reason why no regular answer has yet been undertaken by any one among us. It seems, however, that our opponents triumph in our silence; and hold up the work as an unanswerable defence of what we deem unscriptural opinions. It becomes necessary, therefore, to examine the real merits of that author's arguments, and to shew the public that we at least regard them as of no weight in the balance. Influenced by these considerations, and by some others more directly personal, I propose to enter, as soon as I can, upon an examination of Dr. Magee's work. Thinking it, however, to be possible, that some other Unitarian may have similar intentions, and having no wish to interfere with them, I take this means of soliciting, that if any one have engaged in the object, or have it in contemplation, he will oblige me by an immediate communication on the subject, addressed to X. Y. Z. care of the Rev. R. Aspland, Hackney Road, near London. I am, Sir,

Your's truly,
X. Y. Z.

LEANINGS; OR, SELECTIONS
AND REFLECTIONS MADE IN
A COURSE OF GENERAL READING.

No. CLIII.

Consecrated Hounds.

"Lions, Nov. 30, 1739.

"Amongst the diversions at Fontainebleau, I was at one usher-

ed in with a great deal of magnificence, viz. a hunting-match, which the king [Louis XV.] very seldom misses a day.—His dogs are almost as sacred as his own person. They are all marked with the sign of the cross; an incitement, they imagine, to swiftness, as well as a defence from the head of a stag, or the tusk of a boar." Letters from a young Painter. 8vo. 2d ed. 1750.

No. CLIV.

A Merry Bishop.

Aubrey gives the following account of Richard Corbet, D. D.

"Anno Domini, 1628 he was made Bishop of Oxford, and I have heard that he had an admirable, grave and venerable aspect. One time as he was confirming, the country people pressing in to see the ceremony, sayd he, "Beare off there, or I'll confirm yee with my staffe." Another time being to lay his hand on the head of a man very bald, he turnes to his chaplaine and sayd, "some dust, Lushington" (to keepe his hand from slipping). There was a man with a great venerable beard, sayd the bishop, "You, behind the beard."

"His chaplaine, Dr. Lushington, was a very learned and ingenious man, and they loved one another. The bishop sometimes would take the key of the wine cellar, and he and his chaplaine would goe and lock themselves in and be merry. Then first he lays down his episcopall hat,— "There lyes the Dr." Then he puts off his gowne,— "There lyes the Bishop." Then 'twas,— "Here's to thee Corbet," and "Here's to thee, Lushington."

No. CLV.

Erratum.

To the end of Dr. Milner's Letters from Ireland is appended an *Erratum*, which forms a text on which every enlightened Briton would wish to preach, though he cannot at present hope successfully to preach, wisdom to the government, viz. *For CONDITION OF IRELAND, read CATHOLIC QUESTION.*

No. CLVI.

Spain and Portugal.

In proportion as learning and philosophy have made a progress in those kingdoms, superstition and intolerance have much abated; and I have little doubt of the Spaniards soon becoming one of the most enlightened and liberal nations in Europe.

Geddes Mod. Apol. p. 142.

No. CLVII.

Proselytes.

It is related of Mr. Biddle, the Father of the English Unitarians, [Unitarian Tracts, 4to. Vol. I. Tr. i. p. 10] that "he would not discourse of those points wherein he differed from others, with those that appeared not religious, according to their knowledge."

No. CLVIII.

An Antiquarian's Prayer.

In a note to the last edition of "Aubrey's Letters written by eminent persons," &c. (Vol. I. p. 117)

we have the following prayer of that famous antiquarian Thomas Hearne, and which, the editor remarks, "exemplifies Hearne's character as much, perhaps, as any anecdote that has descended to us."

"O most gracious and merciful Lord God, wonderful in thy providence; I return all possible thanks to thee for the care thou hast always taken of me. I continually meet with most signal instances of this thy providence, and one act yesterday, when I unexpectedly met with three old M.SS. for which, in a particular manner, I return my thanks, beseeching thee to continue the same protection to me, a poor helpless sinner, and that for Jesus Christ his sake."

No. CLIX.

"Ingeniose Quakerism."

Aubrey says of Sir Wm. Davenant, the Poet Laureat, who died about 1670, (Life of him in Aubrey's Lives, just published, with Letters from the Bodleian, &c. 8vo. 2 vols. in 3).

"His private opinion was, that religion at last,—e. g. a hundred years hence,—would come to a settlement, and that in a kind of ingeniose Quakerism."

No. CLX.

Pious Playthings.

Beads, Rosaries, Medals, Agnus Deis, Scapulars, &c.:—Pious playthings (exclaims Dr. Geddes, who well knew their use and value), for old women and children!

BIBLICAL CRITICISM.

Mr Jevans on Levitical Sin-Off-ferings.

Dr. Magee, speaking of the law of Moses, says, "which seems to have denounced death against every violation of it, (see Deut. xxvii. 26. Ezek. xviii. 19—23. Gal. iii. 10. James ii. 10) and in particular from the specific cases of perjury, (Levit. vi. 3.) and of profane swearing, (v. 4.) for which atonements were appointed; notwithstanding the strict sentence of the law was death. (Exod. xx. 7. and Levit. xxiv. 16.)" See Magee on Atonement, Vol. I. p. 358.

The Dr. then means to assert,

Ist. That every breach of the law of Moses was threatened with death; because it says, "Cursed be he that confirmeth not all the words of this law to do them." Deut. xxvii. 26, &c.

But certainly some breaches of the law could not be esteemed capital offences, as touching the dead, having running sores, the leprosy, &c. Levit. v. xii. and xvi. Num. xix. 10. Some of these things were virtuous deeds, and the express appointments of God, and therefore pleasing to him; and others nothing more than natural and unavoidable infirmities, and therefore could not be esteemed worthy of death, and consequently would not be threatened with it. When therefore the law seems to denounce death against every breach of it, it must be understood in a qualified sense.

And though the disobedient are pronounced accursed, this expression does not always signify

capital punishment. For it is said, "cursed shalt thou be in the city, and cursed shalt thou be in the field; cursed thy basket and thy store." Deut. xxviii. 16.

Idly. The Dr. mentions perjury and profane swearing as capital crimes, for which atonements were made. Levit. vi. 3, and the v. 4.

He first mentions perjury, Levit. vi. 3. But perjury was a capital offence *only* when the false swearer intended by it to take away the life of an innocent person. Then, by the law of retaliation, perjury was punished with death: but in other cases, the penalty was only an eye for an eye, and a tooth for a tooth, or property for property. See Deut. xix. 16—21. And the instance of perjury produced here, by Dr. Magee, for which atonement was to be made, respects property, and not the life of an innocent person. See Levit. vi. 3. As to its being said in Exod. xx. 7, that the Lord will not hold him guiltless that taketh his name in vain, that is, takes a false oath, it may be observed, that though the Supreme Being will certainly not esteem such a person guiltless, yet it is evident that the crime was not always a capital offence, and that it was not in the case referred to above.

The other instance that the Dr. specifies here, for which he says, atonement was appointed, is profane swearing, mentioned in Levit. v. 4. But that is certainly a sin of ignorance, and therefore

not a capital offence. For it says, "If a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be *hid* from him," &c.

He also quotes Levit. xxiv. 16, where the blasphemer is ordered to be put to death. But what has this to do with the business in hand?—It should be observed that Dr. Richie, in his work on the Peculiar Doctrines of Revelation, has attempted to prove that the crimes mentioned in Levit. v. 4, and xxiv. 16, are one and the same. And as this crime is pronounced capital in Levit. xxiv. 16, but has atonement made for it in Levit. v. 4, therefore, he says, that atonement was made for capital offences.—And Dr. Magee seems, by his manner of quoting him, (i. 359.) to have adopted this strange notion—For that these crimes are not one and the same appears probable from hence,

1st. The original terms used to express them are different.—The Hebrew word used in Levit. v. 4, is *חשב* from *שב* juravit. But the word used in Levit. xxiv. 16, is *ונקב*, from *נקב* fixit, perforavit, item maledixit, execratus est. See Buxtorf's Lex. As the terms are so different, they probably refer to very different crimes, and not to one and the same offence.

2dly. It appears from the connection of these words in Levit. xxiv. 16, that they refer to blasphemy, and not to "swearing profanely, lightly, and without reverence, by the name of God," as Dr. Richie asserts. He says, "of the crime of this son of the Israelitish woman there were two distinct parts, viz. cursing and

blasphemy. This is evident from the distinct law which was made for the punishment of each of these crimes—The law for the punishment of cursing God, is expressed in these words, 'Who-soever curseth his God, shall bear his sin,' v. 15. And the law made for the punishment of the blasphemer is thus expressed, 'He that blasphemeth the name of the Lord, he shall surely be put to death,' v. 16. It is the latter of these crimes only," (says Dr. Richie) "that I am concerned to consider here. And in order to shew, that it was the same sin with that of swearing lightly and profanely, and without due reverence, by the name of God," &c. &c. Richie's Works, p. 246, 247.

But let us examine the whole paragraph of Levit. xxiv. 10—16, and see if it be not one and the same crime, and not two, that is expressed in different ways there.—Moses having informed us in v. 10, of the son of an Israelitish woman, whose father was an Egyptian, having fallen out with his brethren in the camp: says, in v. 11, "and the Israelitish woman's son blasphemed the name of the Lord, (Hebrew, pronounced the name) and cursed." That is he proceeded so far in his improper manner of mentioning the most sacred of all names, that he cursed it. He cursed that infinite personage whom Moses so much revered and adored that he could not allow himself, in this connection, to write his name. The crime being so extraordinary, they put him in ward, that the mind of the Lord might be shewed them, v. 12. But what occasion was there for this if the crime was

nothing more than light and profane swearing by the name of God? Did they not know how to punish such a crime? See Levit. v. 4. It is said, v. 13, "and the Lord spake unto Moses, saying, (v. 14.) bring forth him that hath cursed without the camp, and let all that heard him lay their hands upon his head, and let all the congregation stone him." v. 15, "And thou shalt speak unto the children of Israel, saying, whosoever curseth his God shall bear his sin." That is, all such persons shall be put to death. v. 16, "And he that blasphemeth the name of the Lord," (or so nameth the name of Jehovah, as this youth has done) "he shall surely be put to death," &c.

Therefore as this whole paragraph refers to the Israelitish woman's son, it is most probable that *his crime*, and that *alone* is spoken of here—And as cursing God and blasphemy appear to be one and the same crime, or at most only two different parts and degrees of the same crime in v. 11th, and 14th; therefore it is most rational to believe that they are one and the same in v. 15th and 16th, and not two different ones, as Dr. Richie supposes; especially as according to his statement of the case, the lesser crime, that is here called blasphemy, is ordered to be punished with death (see v. 16); while no specific punishment is appointed for the greater crime, that is, cursing God, mentioned in v. 15. Not to say that it is highly irrational to suppose that one and the same crime would, in one part of the law, be appointed to be punished with death (Levit. xxiv. 16), while in another part of it

atonement was appointed to be made for it. Levit. v. 4. Therefore no proof can be deduced from these passages of scripture that atonement was made for capital offences. But he observes,

Illdly. That atonement is said to be made for the life of the offerer. Levit. xvii. 11. But it appears most probable that atonement is not said to save the life of the offerer, because the offence, for which it was made, was a capital crime, but because, if the atonement had been wilfully omitted, and the offender had gone in his polluted state into the tabernacle or temple, he would thereby have wilfully and presumptuously defiled the temple of the Lord; and if any man (so) defile the temple of God, him will God destroy. Numb. xix. 13. 1 Cor. iii. 17. Therefore as the atonement *eventually* saved the life of the offerer, though the crime itself for which it was offered was not a capital offence, it is said to save the soul or life. The sacred writers do not attempt to speak with the accuracy of the schools, nor vainly endeavour to split a hair. In a word, the true state of the case appears to have been as follows: if a person became guilty or polluted in the eye of the law, however innocent or laudable the action was by which he was rendered so, and did not purify himself by means of a sin offering, but presumed to appear before God at the tabernacle or temple service in his polluted or guilty state, the law pronounced the sentence of death upon him. And this it did not so much for his first breach of it, (for that might possibly have been effected by a very commendable and necessary

action) as for his presuming to appear before God afterwards without first offering up the appointed sacrifice. If a sin offering had been presented first, he would still have been considered as continuing in all things which are written in the book of the law to do them. Deut. xxvii. 26. Agreeable to this statement it is said in Numb. xix. 13, "Whoever toucheth the dead body of any man that is dead, and purifieth not himself, (observe, Moses says, and purifieth not himself) defileth the tabernacle of the Lord, and that soul shall be cut off from Israel." And also Levit. xv. 28—33. So that he suffered death rather for the second than for the first breach of the law; that is, for not purifying himself when polluted, before he appeared at the temple service. And such an irregular intrusion into the presence even of an earthly monarch would in some eastern nations, in ancient times, if not at this day, have exposed the offender to a violent death. See Esther iv. 16. v. 2. The justness of these remarks will be further confirmed by observing, that in those cases in which the offence was indisputably capital, as in idolatry, adultery, &c. all persons allow that no atonement was appointed: this strongly suggests that when atonement was admitted, the crime was not capital. And we know that such crimes as atonement was appointed by the Jewish law to be made for, are not in general esteemed capital in the well ordered governments of our world.

IVthly. If any person should inquire why no sin offering was appointed to be made by capital offenders, though on some accounts

it seems that it would have been peculiarly desirable and proper? It may be observed that the reasons probably were

1st. Because one design of a sin offering was to cleanse the polluted offerer that he might be prepared to appear again before God at the temple service. But as the person who was about to suffer death would have no further opportunity to appear there, therefore such a preparatory sacrifice was not necessary.

2dly. And he who suffered a capital punishment died by the immediate effects of the divine displeasure, for a wilful and aggravated breach of the law of God; but he who offered a sin offering was by that religious service brought into a state of reconciliation, amity and friendship, with God; (Levit. vi. 7.) which two opposite states were evidently inconsistent with each other, and therefore could not possibly exist together. It would be strange indeed for a prince to say to a capital offender, I forgive you, and in the next breath order him away for execution.

JOSEPH JEVANS.

Various Renderings of the same Words in the English Bible.

Nantwich, 1st. Jan. 1814.

No. I.

SIR,

Although the New Testament has been repeatedly and successfully explained by able critics—yet the mere English reader labours under great disadvantage on account of the deplorable inaccuracy of the authorised version. The translators must have been, either extremely ignorant or un-

pardonably careless. For the same Greek word they have used a great variety of English terms, many of which are inconsistent, some absurd. This want of precision has made passages, which in the original are exceedingly plain, to be in English confused and obscure. I shall endeavour to remedy the evil by producing a catalogue of various translations in the authorised Version. And if the comparative criticism of the New Testament meets with your approbation, I hope you will allow me, monthly, to occupy a column in your valuable Repository. I remain, Sir,

Your's respectfully,
D. W. JONES.

αιων is rendered ages

		c.	v.
Ephesians		ii.	7
Colossians		i.	26
	<i>Course</i>		
Ephesians		ii.	2
	<i>For ever</i>		
Matthew		vi.	13
		xxi.	19
Mark		xiv.	14
Luke		i.	33
		i.	55
John		vi.	51
		—	58
		viii.	35
		—	35
		xii.	34
		xiv.	16
Romans		i.	25
		ix.	5
		xi.	36
		xvi.	27
2 Cor.		ix.	9
Hebrews		v.	6
		vi.	20
		vii.	17
		—	21
		xiii.	8
1 Peter		i.	23
		—	25
2 Peter		ii.	17
		iii.	18
1 John		ii.	17
2 John		—	2
Jude		—	13

	<i>Eternal</i>		
Mark		iii.	29
Ephesians		iii.	11
1 Timothy		i.	17
	<i>World</i>		
Matthew		xii.	32
		xiii.	39
		—	40
		—	49
		xxiv.	3
		xxviii.	20
Mark		iv.	19
		x.	30
Luke		i.	70
		xvi.	8
		xviii.	30
		xx.	34
		—	35
John		ix.	32
Acts		iii.	21
		xv.	18
Romans		xii.	2
1 Cor.		i.	20
		ii.	6
		—	6
		—	7
		—	8
		iii.	18
		viii.	13
		x.	11
		iv.	4
2 Cor.		i.	4
Galatians		i.	21
Ephesians		iii.	9
		—	21
		vi.	12
1 Timothy		vi.	17
2 Timothy		iv.	10
Titus		ii.	12
Hebrews		i.	2
		xvi.	5
		ix.	26
		xi.	3
	<i>For evermore</i>		
2 Corinth.		xi.	31
Hebrews		vii.	28
Revelation		i.	10
	<i>For ever and ever</i>		
Galatians		i.	5
Philipp.		iv.	20
1 Timothy		i.	17
2 Timothy		iv.	10
Hebrews		i.	10
		xiii.	21
1 Peter		iv.	11
		v.	11
Revelation		i.	6
		iv.	9
		v.	13
		—	14
		vii.	12

182 *Concluding Clause of Matthew xxviii. 19, an Interpolation.*

<i>For ever and ever</i>			<i>Determined</i>		
	c.	v.		c.	v.
Revelation	x.	6	Titus	iii.	16
—	xi.	15	John	Condemn, &c.	17
—	xiv.	11	—	—	18
—	xv.	7	—	—	19
—	xix.	3	Acts	—	27
—	xx.	10	Rom.	—	22
—	xxii.	5	—	My sentence is	—
John	Never	viii.	Acts	—	19
—	—	51	—	Ordained	—
—	—	52	Acts	—	4
—	xi.	26	—	Called in question	—
—	—	—	Acts	—	6
—	—	—	—	—	21
<i>απωλεια is rendered Damnation</i>			—	Decreed	—
1 Peter	ii.	3	1 Cor.	vii.	37
—	To die	—	—	That they observe	—
Acts	xxv.	16	Acts	xxi.	26
—	Damnable	—	—	Should be thought	—
1 Peter	ii.	1	Acts	xxvi.	9
—	Waste	—	—	Avenged	—
Matthew	xxvi.	8	Revelation	xviii.	20
Mark	xiv.	4	—	To judge—so translated 84 times.	—
—	Destruction	—	—	—	—
Matthew	vii.	13	<i>Concluding Clause of Matt. xxviii. 19, an Interpolation.</i>		
Romans	ix.	29			
Philipp.	iii.	19			
1 Peter	ii.	1			
—	—	16	SIR,	<p>I know not whether the opinion which I am about to advance be a singular opinion or nearly so, but this I now, that it is a very honest and a very deliberate one, and that therefore, however ill founded, it will not discredit a page devoted to free inquiry as the only means of arriving at truth.</p> <p>The conviction to which I allude is this—that the concluding clause of the 19th verse of the last chapter of Matthew, beginning at βαπτίζοντες is a <i>manifest interpolation</i>.</p> <p>To a very large majority of your readers it would seem a very idle preliminary were I to apologize for presuming to call in question the authenticity of a sentence which is found perhaps in every M S. and Version extant. I will not therefore refer to that “of water, &c.” mentioned by one of your correspondents, to the doubts</p>	
Acts	Perish	viii.	20		
1 Peter	Pernicious ways	ii.	2		
—	Perdition	—	—		
John	—	xvii.	12		
Philipp.	—	i.	28		
2 Thess.	—	ii.	3		
1 Tim.	—	vi.	9		
Hebrews	—	x.	39		
1 Peter	—	iii.	7		
Revelation	—	xvii.	2		
—	—	—	11		
<i>καίτω is rendered may be damned</i>			—		
2 Thess.	—	ii.	12		
—	Esteemeth	—	—		
Romans	—	xiv.	5		
—	—	—	5		
<i>Go to } Law</i>			—		
Matthew	—	v.	40		
1 Cor.	—	vi.	1		
—	—	—	6		
<i>Determined</i>			—		
Acts	—	iii.	13		
—	—	xx.	16		
—	—	xxv.	25		
—	—	xxvii.	1		
1 Cor.	—	ii.	2		
2 Cor.	—	ii.	1		

which may perhaps arise in an inquiring mind with regard to the genuineness of the 17th verse of the last chapter of Mark's gospel, the doxology at the close of our Lord's prayer, &c. &c. Nor shelter myself under the arbitrary exceptions which orthodoxy itself has taken under similar circumstances, but proceed at once briefly to state, or rather surmise, for the consideration of others what appears to me at present upon reiterated examination, a natural *judicium*; but which I shall at once most unreluctantly abandon, upon its being classed, not indeed by authority but evidence, amongst the mere *opinionum commenta*.

In the first place then I refer to the context. Our Saviour tells his disciples, that all power (or authority) had been *given HIM*, and accordingly commissions them to make disciples of all the nations by teaching them to observe whatever HE had commanded them, subjoining that HE would be always with them, &c.. All is consistent and consequent. Here is no hiatus or a semblance of one here. And now how *inapt* is the insertion in question! What should have led to any such injunction? Because all power had been communicated to HIM, his missionaries were to baptize in or into HIS name, No! "into the name of the Father, the Son, and the Holy Ghost." Whence this new and "strange doctrine" that had been thus suddenly brought to their ears? They had heard indeed of their Divine Master's baptizing *with* the spirit, but this recollection would probably not abate their astonishment when they were told that they were themselves in future to baptise in

that spirit's name. And what must they have thought of baptism in the incommunicable name? and in the name of two other persons apparently introduced *pari passu* with HIS. The memorable mandate would of course never be forgotten, or departed from, one iota 'at least.' All wonder and obedience, they would think of nothing else for some time! We shall see.—N. B. Not being a Greek scholar, I can only submit to those who are, whether the government of the two participles the imperative, without a copulative annexed to the latter—or the pauses according to the pointing of the *authorized Version* be according to the genius of that language.

My next observation is, that no other evangelist has reported the extraordinary mandate, and that Mark, who records the prior part of the commission, omits this!!! Surely this fact alone is sufficient to excite something more than doubt on the subject.

Another very strong objection occurs to my mind in the form of the salutations and benedictions at the beginning and end of several of the epistles. Nothing can be more unlike than the two modes and characters of classification.

But the decisive argument with me against the authenticity of the passage now mooted is, and that on which I would willingly rest the issue with its advocates—the simple, and as I believe, incontrovertible fact, that no such formulary was ever in use in the *primæval* age of Christianity. If testimony can establish any thing by negative evidence, baptism was in the apostolic day *exclusively* administered in or into the name

of Jesus. Now, I ask with confidence, not is it probable, but is it morally possible, that ere these remarkable words had well escaped the lips of the Divine Teacher, his auditors, his ambassadors should feel themselves at liberty not to alter, not to modify, not sometimes to transpose or change, but to *substitute*, yes to substitute for a form of words so precise and marked as this pseudo-phrase. Has it ever been considered as less than absolutely imperative by their orthodox successors from that day to this? Had it been then the prescribed aditus into the

Christian church, would Paul, (could any man in his sober senses) have made such an appeal as he did, when, probably in answer to an insinuation as ridiculous under the hypothesis as the confutation in reply, he said, were ye baptized in the name of Paul? *Dii boni!* into his name, *instead* of, mark, *instead* of the name of the Father, and of the Son, and of the Holy Ghost!

As I write for my own conviction, not that of others, to confute would be to oblige, Sir,

Yours, &c.

CLERICUS,

POETRY.

BY MR. TITLEY AND DOCTOR BENTLEY.

[From "Calamities of Authors," in two vols. 8vo. 1812. vol. i. pp. 255—258.]

An imitation of Horace, Book iii. Ode 2.

Sent by Mr Titley to Doctor Bentley.

He that would great in science grow,
By whom bright Virtue is ador'd,
At first must be content to know
An humble roof, a homely board.

With want and rigid college laws
Let him, inur'd betimes, comply;
Firm to religion's sacred cause,
The learned combat let him try;

Let him her envied praises tell,
And all his eloquence disclose;
The fierce endeavours to repel,
And still the tumult of her foes.

Him early form'd, and season'd young,
Subtle opposers soon will fear;
And tremble at his artful tongue,
Like Parthians at the Roman spear.

Grim Death, th' inevitable lot,
Which fools and cowards strive to fly,
Is with a noble pleasure sought—
By him who dares for Truth to die.

With purest lustre of her own,
Exalted Virtue ever shines;
Nor, as the vulgar smile or frown,
Advances now and now declines.

A glorious and immortal prize
She on her hardy son bestows,

She shows him heaven, and bids him rise

Though pain and toil and death oppose.

With lab'ring flight, he wings the obstructed way,

Leaving both common souls and common clay.

Doctor Bentley's reply.

Who strives to mount Parnassus' hill,
And thence poetic laurels bring,
Must first acquire due force and skill,
Must fly with swan's or eagle's wing.

Who nature's treasures would explore,
Her mysteries and arcana know,
Must high as lofty Newton soar,
Must stoop as delving Woodward low.

Who studies ancient laws and rites,
Tongues, arts and arms and history,
Must drudge like Selden, days and nights,
And in the endless labour die.

Who travels in religious jars,
Truth mixt with error, shade with rays,
Like Whiston wanting pyx or stars,
In ocean wide, or sinks or strays.

But grant our hero's hope, long toil
And comprehensive genius crown,
All sciences, all arts his spoil,
Yet what reward, or what renown?

Envy, innate in vulgar souls,
 Envy steps in and stops his rise;
 Envy, with poisoned tarnish, fouls
 His lustre, and his worth decries.
 He lives inglorious, or in want,
 To college and old books confined;
 Instead of learn'd he's called pedant,
 Dunces advanc'd, he's left behind:
 Yet left content, a genuine Stoic he,
 Great without patron, rich without
 South-sea.

Sir, August, 18 1812.

I presume that your correspondent, who signs himself Vermiculus, will be pleased to see (if you should at any time have a spare corner for it) a copy of the verses to which, I apprehend, he refers (*Mon. Rep. Vol. VII. p. 157.*) occasioned by Bishop Berkeley's *Tar-Water*, 1744, as they are given in "The Festoon," a collection of Epigrams &c. published in 1766.

1. Lo! every subject Berkeley treats
 With elegance and ease!
 Tar breathes forth aromatic sweets,
 And metaphysics please!
2. Though, humbly first, the sage explores
 The virtues of the pine;
 To loftiest themes he gently soars,
 Physician and Divine!
3. Here battered rakes, for taint or gout,
 A sure balsamic find:
 Here sophs may learn what Plato thought
 Of the Eternal Mind.
4. Henceforth let none the lawn decry,
 If Berkeley's pious care
 Teach wits to own a Trinity,
 And beaux to relish tar.

J. T. E.

Toleration a la Tomline.

Papists, throughout our king's dominions,
 Freely enjoy your own opinions;
 Adore the Virgin, kneel to crosses,
 Fearless from us of pains and losses;
 Swallow transub—strict to the letter,
 Swear that the Pope is heir to Peter,
 Worship your God as suits your wishes,
 But do not touch our loaves and fishes.

On the Folly of expecting Pure Happiness.
 When Sorrow is our painful lot,
 And our path is marked with thorns,

If smiling pleasure us should greet,
 Pleasure will be doubly sweet:

But constant joy,
 Is Fancy's toy,
 And a snare which will destroy.

So when the pitchy cloud is seen,
 Opposing to the yielding sun
 Its gloomy surface;—and the rain,
 Flies violent across the plain,—
 When its furious rage is done,
 Brighter is the scene.

There is no state,
 ('Tis so by fate)
 But change and fickle chance await.

On a Candle.

Yon taper slowly burns away,
 And you perceive not its decay:—
 The light of life too, swiftly burns,
 And tho' your eye, cannot descry
 Its mouldering, to the grave it turns.

TRANSLATIONS.

(From the Spanish of Cervantes.)
Human Life.

Man is the subject of still varying
 change,
 And good and evil fleeting haste away:
 If always good,—and never ill should
 stay,
 This world would be confusion's noi-
 some range.
 Night follows day,—and cold to heat
 succeeds
 The flower unchangeably the fruit pre-
 cedes—
 All nature treads in the same shifting
 road;
 Slavery to sovereignty,—and joy to woe;
 Glory becomes but wind and folly:—so,
 Is Nature beautiful, is Nature good.

(From the French of Voltaire.)

From reason's sole dominion far remove,
 God made thee,—not to know him,
 but to love:
 Unseen by thee, O! let him reign
 within;
 He vice confounds,—but pardons erring
 sin.
 Yet sad is voluntary error's doom:
 Mortal! look round thee for his beams
 illumine.

INTELLIGENCE.

Cruel Superstitions in the East Indies.

[From the Evangelical Magazine.]

We have frequently presented to our readers tragical accounts of the *burning of widows* with the dead bodies of their husbands, but there is another mode of self-destruction, which is practised by the *Yogees*, in some parts of the country, which is less known in England—that of *burying the widow alive* with her husband's corpse. The following instance is related by Mr. Johns, a missionary lately returned from India —

“On Thursday last, March, 1813, at 9 o'clock in the morning, a sick man named Beechanaut was brought by his relatives to the river side, and was laid on the wet mud in expectation of his soon expiring: in this situation he remained, exposed to the scorching rays of the sun, till about four in the afternoon, when he was immersed up to the breast in the river, and whilst in this position one of his relatives vociferated in his ears the name of Hurri, Ram, Kishno, Ram. After some time, on finding that he was not so near death as they had apprehended, he was again re-placed on the wet beach.

“The next morning (Friday) the same ceremony commenced of immersing the sick, and repeating the names of their deities: this was continued till five o'clock, when the man expired, being literally murdered by his near relations.

“It being the custom of this sect (the *Yogees*) to bury their dead, preparation was made for the interment of the deceased, as also, shocking to relate, of his wife, who was not more than 16 years of age, she having signified her intention of being buried alive with the dead body of her husband. At six o'clock they repaired to the place of interment, a little way below our bungalow at the water side. At nine I went to the place and found a large concourse of people of both sexes collected: some were employed in digging a circular grave, which when finished was about thirteen or

fourteen feet in circumference, and five and a half in depth.

“I could scarcely believe that persons in their senses could voluntarily be brought to terminate their existence in such a horrid manner, and had suspected that on these occasions something of a narcotic nature was used to deprive the victims of their reason; but on conversing with her, I found her free from any such effects. All efforts to dissuade her from the desperate purpose of rushing as a suicide into the presence of her Creator, were unavailing. On asking her mother, who stood by her, how she could divest herself of that feeling which is discernible even amongst the most ferocious inhabitants of the jungle, who risk their own lives to save their offspring? her reply was, it was her daughter's determination, and what could she do? She was then asked if a person saw his child about to eat some poisonous fruits, would he not use his authority and wrest it from him? Life was given us by God, and we have no right to take it away, or suffer others to take it away, but to submit when He calls for it. Remonstrances, however, being ineffectual, I remained a silent spectator of this horrid scene.

“The dead body was now placed in a sitting posture at the bottom of the grave: the young woman was then brought forward. She held a small basket having beetle leaves in it with one hand, with the other she distributed, during seven circumvolutions about the grave, Koe (sugar plums) and Cowries (shells used for money); all were anxious to catch some of this consecrated donation. The seventh time that she had walked round the grave, she stopped, when a Brahmin repeated some words to her. She now lifted up her right hand above her head, with her fore-finger erect, she waved it in a circular manner, pronouncing the words Hurri bole, Hurri bole, in which the surrounding multitude joined her. She then without any reluctance or dismay, descended to the bottom of the grave, placed herself behind the dead body of her

husband, her left-hand round his waist, the other over her own head, which she reclined between his shoulders. In this position the mother was called (as I supposed) to resign her daughter, or to sanction her conduct, by applying a wisp of lighted straw to the crown of her head for the space of a second or two. The grave was now gradually filled by the bystanders, whilst two men trod the falling earth around the living and the dead, as a gardener does the mould around the newly transplanted tree, and thus deliberately proceeded till the earth rose to the surface, leaving the bodies about three feet beneath; when the multitude dispersed."

Catholic Emancipation.—Speech of Dr. Drennan at the County of Antrim Catholic Meeting, Belfast, Oct. 28.

Mr. Chairman—I know not what interpretation others may give to the late ambiguous conduct of the House of Commons, but, for my part, I should wish to interpret it in this way. It is the will and the wish of that Hon. House, that the Catholics of Ireland, and the Protestants of Ireland should assemble together once in every year, for the purposes of promoting public peace and national concord, not to commemorate hatred and hostility; not to commemorate, in a spirit of selfish exclusion, civil war, and battles, and shedding of brother's blood; but an association of amity and good neighbourhood, prospective of political liberty; not looking back to the disastrous periods of history, as to cities sacked and towns in flames, but forward to happier days with eager hope and affectionate congratulation. Yes, it must have been the intention of the Hon. House, that you, Catholics, and we, Protestants, should meet annually together, to hold out our hands to each other, to exchange hearts; to confirm past resolutions; to pledge ourselves to future perseverance; to bind the Catholic body still more indissolubly to a cause, in which not only their common interests, but their individual honour and honesty are so intimately involved; to bind the Protestant body still more strictly to fidelity in friendship, and cordiality of assistance; in short, to make both Catholics and Protestants cohere together in one family

feeling, ratifying their patriotic fellowship by every earthly tie; and sanctifying it, as we do at present, by the solemnity of the place in which we assemble, dedicated as it is, to the purposes of religion.

A Pagan author* has said, that one good man struggling with the storms of fate, is an object worthy the contemplation of the Gods: and, certainly, a whole nation making the same struggle with the unity of a single man, unappalled by every obstacle that opposes them, undaunted in their resolution, inflexible in their perseverance, untainted in their loyalty, rising buoyant above the torrent of prejudice and calumny, and yet ready to pour forth their blood in defence of those who despitefully use them: this, certainly, is a sublime spectacle, and may even merit the approbation of the Divinity whom we, Christians, in common adore.

In obedience, then, to the sense of the legislature, as I would understand it, I feel myself grateful for this fresh opportunity of affixing, as it were, a new seal to our family compact, this renewed occasion of calling into exercise the best and most generous feelings of human nature. Sir, the Catholic question as an argument is exhausted, but, as a subject of sentiment and feeling, it never fails to strike forth a spring in every patriotic breast, and it is under such impressions alone, I chuse, at present to consider it. Mr. Grattan once said that the genius of Ireland was affection; and, in the spirit and warmth of that affection, do I now press my hand to my heart, and then hold it to you my countrymen, with the sincerest good wishes for your speedy, complete and unqualified emancipation, for a simple repeal, a summary repeal, a sweeping repeal, an unsuspecting repeal, a semipiternal repeal of that penal code, either of penalty or privation, which has so long polluted the public law of the British Empire; which has so

* *Ecce spectaculum dignum, ad quod respiciat, intentus operi suo, Deus. Non video, inquam, quid habeat in terris pulchrius, si convertere animum velit, quam ut spectet Catonem, jam partibus non semel fractis, nihilominus, inter ruinas publicas, erectum.*

long obstructed the free flow and circulation of the blood of life through an important member of the community, by that means paralyzing the exertions of the whole empire in leaving one of its important members without its active powers, although, at the same time, endowed with the most exquisite sensibility.

For my part, Sir, I have just risen to express in as few words as I possibly could, my joyous confidence in the success of your just and righteous cause; and I place that confidence not so much in the promises or in the performance of political parties, as in the pressing exigencies of the times, not so much in the nature of man, as in the nature of things. O! it cannot long be, that the very Jews in France should find a country there, where they have a free competition to the first civil and political employments under the state, while the Catholics, with all their property and population, are excluded from any station of political power in their native country, assimilated to Britain in every thing—except your bonds.

All Europe appears about to rise in mass. It is the war, and the consequences of the war, which will assuredly work out your political redemption. This war it is, which will, ere long, necessitate the calling forth of the whole population of the empire; and the fourth part, I may say the third part of that population, will, must at last, find its adequate and authentic value in the councils of the sovereign, and the decisions of the legislature. Government must shortly, very shortly, recur to their final resources of physical force, and the last reason of kings will finish by making a first appeal to the affections of the people. You will not owe the restoration of your rights to reason or justice, or expediency, but to necessity. Then it is, and then, alas, only it is, that the value of a free people is properly prized and exactly ascertained, when last extremities compel administrations to feel and recognise that value. Then come out the "Landwehrs," and the "Landstrums;" but is it not better and more prudent, before the people be thus called forth in mass, to secure their affections? Then the people are no longer vilified as mob, but they come

forth in their majestic momentum, and are saluted in terms of deep respect and high consideration.

I beseech you, fellow-countrymen, on this, and every other occasion, to repel the imputation of Mon, by moving forward to your object, placed on the summit of virtuous ambition, with one body and one soul, with closed column and perfect rank: I beseech you to preserve, in this movement, the same discipline which an army does in constant expectation of meeting with an enemy; the same regularity and good order; the same strict obedience to the moral law, and the Christian law, and the law of the land, which a military body pays to the law martial; the same watchfulness and attention against ambuscades, against spies, against stragglers; in short, to adopt such a strong, open, systematic, upright, downright manner of proceeding, as will put aside your professed friends and secret enemies, who are now watching for any, the slightest infringement of the law, which may enable them to break through your solid, and otherwise unassailable battalion: No, you will preserve unity in word and deed. Your political conduct will be considered, like the continuity of your religion, which, as an eloquent advocate of your's has said, "yielded, like the air, and then closed upon itself, without testifying a wound."

Sir, all that remains of Ireland, politically speaking, is, I think, comprised, and concentrated in the Catholic question. In the shipwreck of our national sovereignty, this is a plank to which, with all the powers of life we should cling, when all is parting into pieces on all sides around us, when the waves are making entrance from without, and the dry rot of corruption has nearly consumed the main timbers within, let us tie ourselves to the main mast of Catholic emancipation, as our forlorn hope in this sea of difficulties and dangers, as our ultimate refuge after the loss of our political existence, after the loss of dear, deserted, degraded IRELAND.

Literary Discovery.

The most important event to classical literature that has occurred for some

time, is the discovery of an ancient library at Glogau. In the course of the last year, a religious society was dissolved in that city, and its collection of books and manuscripts transferred to Breslau, by order of the king of Prussia. Professor Schnidar is employed in examining and arranging these treasures. It appears that the manuscripts are in number about 500; 300 of which are decretals, papal bulls, and directions for ceremonial observances; of the rest 60 are classical, but all Latin. Amongst the latter is a manuscript of Cicero, which though of no very ancient date (perhaps no earlier than the 12th. century) has evidently been transcribed from an original much more perfect than any hitherto known to be in existence. Of this only the treatise *De Natura Deorum* has at present been collated by Professor Heiddemas, of Breslau, for the use of his pupils. The readings which it exhibits are excellent, and the *lacunæ* are all supplied. A new edition of Cicero's works is in contemplation, of which this valuable manuscript will be the basis.

Morning Chronicle. Feb. 4, 1814.

Character of Counsellor O'Connell.

Counsellor O'Connell is one of the leading advisers and orators of the Catholics of Ireland. In these characters, he encounters, of course, a tide of obloquy; but he is rewarded by the gratitude of his *feeling* country. The Catholic Board have agreed to present him with a service of plate of the value of One Thousand Guineas; the following is the speech of Counsellor Finlay (another distinguished individual in that "nation of orators,") on the motion for making the munificent present to O'Connell.

"Of the vicious, none can be patriots; of the selfish, none can be patriots; of the virtuous, *few* can be patriots. The love of ease, the fear of slander, the dread of power, the dislike to strife, the value of a man's time to his family, the value of a man's repose to himself, the difference of public

apathy, the inconstancy of popular applause, but above all the liability to general misrepresentation, discourage the good from the ambition of a patriot.

"Ten years have tried the fidelity of O'Connell, and you stand now indebted to him in the article of gratitude, not only for the quantity of service conferred, but for the time during which the trial has been protracted, and the expression of your collected gratitude deferred.

"Eminent and prominent in these three relations of patriot, Irishman, and lawyer, history will describe Daniel O'Connell; spotless in the relations of private life, matchless in the duties of private friendship, beloved by every man who knows him, esteemed by all who have not a prejudice or an interest in disliking him, with manners that *instantly* disarm hostility, there never yet was a man introduced to him for the first time, under prepossessions to his disadvantage, that did not feel his dislike hastily evaporating, and depart from the conference a convert to esteem. At five in the morning, you will find him in his study; at five in the evening you will probably find him still labouring in the public service; if you cannot find him thus employed, you may be almost certain of finding him at home. I never knew a man of equal industry; I never thought any man could be so industrious. No man at the bar labours *more* in his profession, and no man at the board labours *so much* in politics; but to labour *so much*, and to labour *so well*, far exceeds the common notions of human capability.

"Social and sober, polite and unceremonious, cheerful, affable, candid, and sincere; proud with the haughty, and meek with the humble, his frown rebukes arrogance to inferiority, and his smile lifts humility to his own level: his virtues cannot be indifferent to you; they should be objects of your care, for they have been agents of your interest.

"Such a man, in difficult times, volunteered as the advocate of press and people. The apathy that followed the measure of the union, had depressed the nation to political indifference. Lord Clare had declared in the British House of Peers, that the Catholic people felt uninterested in the question of emancipation. It became necessary to

correct the error of the fact. The two great pillars on which emancipation could be raised, were the exercise of a free press, and the exercise of the right of petition. O'Connell started the advocate of both; and here commenced the political hostility between the interested advocate for the governor, and the disinterested advocate for the governed; that is, between Mr. Saurin and Mr. O'Connell.

"It is your duty to hold up O'Connell. It has been said, with some truth, that no man ever yet yoked his fortunes to the fate of Ireland, who was not ruined by the connection.

"Power has attempted to put down O'Connell; it is the people's interest to hold him up. What would you do without him? Whom would you get like him? In his political and forensic capacities, his enemies allow that he possesses two qualities always essential—not always combined: an *intrepid* advocate, an *honest* patriot. A clear head, an honest heart, and a manly purpose, seldom united—are united in him and necessary for you. He resembles Mr. Whitbread in that every-day working talent, which does the business of practical usefulness, and which in both, curious to say, is compatible with eminence of talent; a sort of talent that does not work itself down; that, like the memory, gathers vigour from its toil, and, like the bridge of Cæsar, acquires strength and solidity from the very weight of its burden. Therefore, Whitbread, in real usefulness, is worth half of the opposition; he is, in fact, an opposition in himself; and so it is with O'Connell. Compared with such a man, what are the dozen of periodic orators, who, like myself, come forth with a holiday speech, decked in the finest trappings of our eloquence? Give me the man who is not afraid to lose character by every-day work; who will speak well to-day, and ill to-morrow. Every man who speaks often must sometimes speak ill; health, indisposition, constitution, fits of dulness, many things may cause it: but give me the man who will not avoid speaking, when necessary, because he may speak with less effect; who will not deem it necessary to let the soil lie fallow, in order to give value to the future production; who, in truth, is more anxious for the public service, than his own fame; and who, in calling the

public attention, rests upon facts, and not upon phrases.

"This power of continual exertion falls to the lot of very few; for my own part, in my humble exertions, I have found occasional periodic exertion more than enough, and I have often been surprised and astonished, at the powers of uninterrupted and successful exertion which exist in Whitbread and O'Connell, and do not at all exist in the same degree in two other men in these countries."

Unitarian Tract Society, Newcastle upon Tyne.

[Concluded from p. 132.]

But to proceed to particulars: Our hope is—1. in God our Father, the Father of our Lord Jesus Christ, the only God, and object of worship; whom Christians in particular are directed to worship exclusively, in the name, and by the authority, of Christ; who himself expressly declared, "In that day (that is, when I am removed from personal intercourse with you) ye shall ask me nothing; but whatever ye shall ask of the Father in my name, he will give it you." John xvi. 26.—Our hope in God is strengthened, when we consider Him in the light in which the gospel represents him to us, as the essentially good God, who seeks out his erring guilty creatures, rejoices in the return of his penitent offspring, and of his own Free Grace, without equivalent or purchase, re-admits the sincerely penitent into the condition and rank of children, and raises them to the hope of everlasting life. He required not to be made propitious by the interposition of another; he himself provided the propitiation, or mercy-seat, even the religion of Jesus Christ, from whence (in allusion to a remarkable ceremonial in the Jewish law) the pardon of the penitent sinner is declared; he himself provided the at-one-ment, the motives and method of reconciliation, of which we, not He, are represented as the receivers. (Rom. v. 11.)

2. We have hope in the Lord Jesus Christ, as the honoured instrument of God the Father: as the person who did always those things which pleased him; who became obedient unto his Father unto death, even the death of

the cross; whom, therefore, God hath highly exalted, and given a name which is above every name; that in the name of Jesus every knee should bow to God, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

3. We have hope in the Future State of Happiness and Rest, which Jesus came to reveal; with regard to which, as the mortal descendants of Adam, we acknowledge ourselves to have no hope; to which, as accountable creatures, we pretend to have no meritorious claim of right; since though we had discharged our whole duty, we are still unprofitable servants, and should even have done no more than it was our duty to do, but as we have all been guilty of actual sin, we are all the objects of his just displeasure; yet hath he been pleased, by Jesus Christ, to call us to repentance, and, on repentance, hath not only offered us pardon, but hath even engaged to accept our imperfect obedience, and reward it with eternal life. Still, however, though we profess to have no claim of right by merit, we rejoice in the decided preference which God hath thus shewn to that obedience, which constitutes the proper perfection and happiness of his rational and moral creatures: that he hath still, by this appointment, constituted holiness of heart, and excellence of conduct, the essential requisites, though not the meritorious cause, of our acceptance and final salvation.

Such, we conceive, are the constituent principles or leading articles of our Christian hope.

Secondly: with regard to the motives which shall influence our conduct as members of this association, we trust that it will ever be our earnest desire and object to propose the reasons of our hope "with meekness and fear." With meekness and humility, in contradistinction to that spirit of pride, and lust of pre-eminence, which might lead us to seek to have dominion over the faith, rather than to be helpers of the joy, of those to whom we address ourselves; and with fear—of God, lest we should usurp his authority, and judge uncharitably of our fellow Christians who think differently from us—of ourselves, lest we should transgress the bounds of modesty and decorum, prescribed to us by nature and reason, as well as by reli-

gion—of others, lest we should give them just ground of offence, and injure the cause which we profess to serve.

Such a conduct is peculiarly incumbent on us, who lay no claim to any exclusive privileges on account of our creed. We call ourselves Unitarians; but we do not believe that we shall have any advantage hereafter over Trinitarians who equally feel and act as Christians. Members of the Church of England, and also of the Church of Rome, we desire to regard as brother-Christians; though they may not acknowledge us as such. We protest against the corruptions and abuses which we believe to have been introduced into Christianity, and still to subsist, in a greater or less degree, among all communities of Christians; but if they be sincere in their belief, we have no prejudice against the persons of any. We readily believe that they honestly follow the light that God has given them; which is all that we can pretend to do: and if we aspire after a greater purity of faith, we ought to shew our faith by our works; distinguishing ourselves by a greater zeal in the cause of the gospel, and especially in the practice of the duties of it.

For we trust that it is our desire always carefully to remember, that the end of all religion is practice; that the gospel is "a doctrine according to godliness, in hope of eternal life;" and if we enjoy any advantage over the rest of our fellow Christians, it is in this, that we possess the means of enforcing the motives to godliness, which arise from this hope, (a hope which Jesus alone has brought to sure and certain light,) by representing it as the offer of a kind and gracious Father, by a faithful and obedient messenger; who by his doctrines, example and promises, has supplied us with every needful assistance and encouragement, to seek for glory, honour, and immortality, by a patient continuance in well-doing. We trust that we thus possess the most efficacious motives to the love of God and of the Lord Jesus Christ, to the love of our neighbour, as ourselves, and to the cultivation of piety and all virtue. On these principles it will be considered by us as the most important part of our design, to provide for distribution among our friends, particularly our young friends,

such Tracts as are calculated to recommend the duties of the Christian life, by those motives which we judge most consistent with the views of Christianity which we embrace.

But while we teach others, we would be careful to exemplify what we teach. Let us be allowed to express our earnest hope, that every member of this Association will habitually keep in mind, that the greatest injury which can be done to any cause, especially to a cause which professes to be that of religion and the gospel, is a life at variance with the doctrines which we profess. That it is not every one that saith, Lord! Lord! that shall enter into the kingdom of heaven, or be honoured as the instrument of promoting his kingdom upon earth, but he that doth the will of his Father who is in heaven. This is especially incumbent upon those who profess an unpopular doctrine; who may naturally expect that every advantage will be taken of their failure in any of the duties of the Christian life, and that it will be charged to the account of the creed which they have embraced. Let such be careful in all things to maintain a good conscience; "that if any speak against them as evil doers, they may be ashamed who falsely accuse their good conversation in Christ."

Extracts from the Report of the Committee of the Unitarian Fund, 1813.

The Committee of the Unitarian Fund being desirous of engaging the Rev. J. Campbell, of Newcastle, on a mission into Scotland, consulted the Rev. W. Turner, of that place, respecting the measure, and received from him the following account of Mr. Campbell and of the Haldane Connection, in which Mr C. had been trained up, in a letter addressed to the Secretary.

Newcastle, June 4, 1813.

DEAR SIR,

As the Committee of the Unitarian Fund have already paid so much attention to my report of Mr. Campbell, as to propose that he should be invited to become a missionary in Scotland, I have thought that it might not be uninteresting to you and them to receive some account of the religious society under whose auspices he came to this place,

and of the steps which led to his late change of opinions respecting the person and offices of our Lord Jesus Christ.

Robert Haldane, Esq. of Airdrie, a gentleman of ample fortune and great respectability, and his brother James, a captain in the service of the East India Company, had their minds seriously turned to the subject of religion much about the same time. By what means this was effected, my friend can give no circumstantial account, but he believes the change was gradual, especially in the case of Robert, and followed a close examination of the evidence of the truth of the gospel. When once convinced of its truth, he perceived its great importance, and thought that the greater number of its professors were criminally negligent, in not adopting more effectual means to communicate the knowledge of it. He turned his attention particularly to the heathen world; and, considering the multitude of the inhabitants of India, their subjection to the British government, and the probable advantages which missionaries would enjoy by living under its protection, his first plan was to sell his estates, take a few men of learning and zeal with him, and form a missionary settlement at Benares, erect there a seminary of education, and spread the gospel in the region round about: to take some of the first fruits of their labours among the heathen, and instruct them so as to qualify them for preaching the gospel among their countrymen. Having formed this plan, he invited three others to join with in the undertaking, Mr. David Bogue of Gosport, Mr. — Innes, of Stirling, and Mr. Greville Ewing, of Edinburgh; the first an independent, the two latter ministers of the church of Scotland. From the nature of the Company's charter, it was necessary to apply to them for liberty to settle in their dominions. He accordingly laid his plan fully before the court of Directors, but received a decided refusal, notwithstanding that he made every explanation, and offered every security that he would not interfere either with their trade or their politics.

His designs being thus frustrated, although he had sold most of his lands and made other preparation, he considered what he had now in his power, and presently determined to follow nearly the same mode of procedure in

Scotland; to select twenty young men who might possess knowledge and zeal, and appear likely to be useful, and put them upon a limited course of education for the ministry, who should afterwards be employed as itinerants in Scotland, especially in such parishes as had lukewarm preachers, until separate congregations could be formed, whose ministers, acting upon the same plan, might preach in every village to which they had access. In the mean time, his brother, who had given up his situation under the company, and was attending lectures in the University of Edinburgh, began to preach in some of the villages round. A short time after Mr. Aikman, a student in the university, who objected to subscription to the confession of faith, and Mr. Rate, who had studied under Mr. Bogue, undertook to itinerate through the North of Scotland, and were almost every where received with the greatest respect, multitudes attending their sermons, in the streets, or in meeting houses, where they could obtain them. After the publishing of their Journal, a "Society" was formed "for the propagation of the gospel at home," whose object it was to employ and support preachers occasionally to itinerate in Scotland. For this purpose they obtained a regular succession of preachers, chiefly independents from England; as well as employed the above named and some others. Mr. R. Haldane next proceeded to select young men (at first twenty-five, afterwards two more were added) to be sent to Mr. Bogue, from whom they were to receive a full course of divinity lectures, be taught Greek, and put upon a course of English reading. This, considering them, when chosen, as already of mature age, of some standing in Christianity, and acceptable teachers in sabbath schools (then pretty generally established for religious instruction and serious exhortation), was all that was thought necessary. They were to be fifteen months engaged in these studies; after which they were to be one year wholly employed under the direction of the Society.

The plan of sending them to Gosport having been given up, Mr. Ewing, who had given up his situation in the church, undertook the care of their education Jan. 1, 1799; they were immediately put upon writing discourses; and went through an extensive course of reading,

every student giving every Saturday an account of what had been read. Almost all of them were employed on Sunday evenings to teach the young and exhort the old who attended the numerous Sabbath schools in Edinburgh and its neighbourhood. Mr. Ewing having removed to Glasgow in the July following the class was removed at the same time: the period of education was lengthened to two years, much more time was devoted to the Greek, and a part also to the Hebrew language. They were also sent to Anderson's Institute for a full course of natural philosophy.

Nearly at this time Mr. Haldane established another class of students under Mr. Jones, for whom he had built a large place of worship at Dundee; and for several years afterwards he kept two classes going forward at the same time, the one commencing their course when the other had half finished. After finishing the second class Mr. Ewing declined teaching any more, as he and Mr. H. differed respecting their studies; there were besides some misunderstandings between them respecting Mr. Ewing's salary.—The third class was removed to Edinburgh.

Before the first class had commenced the Circus at Edinburgh was rented; and Mr. James Haldane and Mr. Aikman preached to large audiences. A church was formed on the Independent plan, and rapidly increased in numbers, till Mr. Aikman built a separate place of worship, and many of the members went with him. All these churches continued in great harmony for several years, and many others were formed in different places, and were supplied by the preachers who had studied in the different classes. Every church was considered as completely independent, but all joined in the general cause, until more limited views of church discipline, of the nature of the pastoral office, and of the order of public worship, were introduced. The Mr. Haldanes adopted these, and in this considered themselves only as following up their former views more fully, while others thought they were departing from their original principles. Mr. Ewing and others took the more popular side. This became the cause of a controversy which ended in the total separation of these churches.

The subject of baptism came next to be considered; several of the preachers and some of the members

in different places became Baptists. Mr. James Haldane also was baptized. His church continued for some time together, but at length divided into three parts; one utterly opposing baptism; another agreeing with him in the right of the brethren to exhort, but also opposing baptism; a third which continued with him, approving of baptism, of the exhortation of the brethren, and also of salutation, which had given great offence to both the others. Notwithstanding all these changes they still continued numerous.

Our friend Mr. Campbell studied in the first class, under the direction of Mr. Ewing. When his academical course was finished he was sent to a country place called Lochton in the hill country between Perth and Dundee, where Mr. Haldane had an estate. Mr. Haldane accommodated him with a house for his family (he had been a teacher of youth, was married, and had several children previous to his engaging with Mr. Haldane), and a large barn for worship; and as the congregation quickly became numerous, after about a year Mr. Haldane built a chapel capable of containing 500 people in a most convenient and substantial style. Here he continued to preach stately three times every Lord's day, and on the week-days in the neighbouring villages, with much harmony and comfort, for six years and a half. In 1806 Mr. James Haldane, along with Mr. Ballantine, one of his preachers (now settled in London as a teacher of youth) took a tour into England, and preached stately in Newcastle, while they visited many other places. After three years Mr. J. Haldane returned to Edinburgh, and sent preachers to supply Newcastle, where the congregation was good. After a time Mr. Campbell was applied to by him to go thither for three months, at the close of which time the small church there joining in earnest application to that among which he had laboured to give their consent to his removal if he were willing; Mr. Haldane also approving it, he left Balfour (the village where the new chapel had been built) and came to Newcastle June 17, 1807, where he has remained ever since.

Mr. Campbell's religious sentiments, from the first beginning of his personal profession of religion (which only

took place when he was about twenty years of age, although he had before that time paid attention to religion in general, yet till then was never so thoroughly convinced of its importance as a principle of action and complete rule of life) were those of Calvinism, as generally held by the most zealous professors of religion in Scotland. As he found religion productive of good to himself, especially as promoting peace of mind, love to God, and upright conscientious conduct towards men, he soon lamented the condition of the great bulk of professors, who appeared to have only the name, and lived as without God in the world; he with eagerness entered into the views of those who formed the society in London for sending missionaries among the heathens; and hearing also of the means adopted for preaching the gospel in villages in England, he regretted that something of the same kind was not done in Scotland. Soon after this, Sabbath evening schools were set up in Edinburgh and the villages around; of these he highly approved, and being then engaged in teaching an ordinary school, he assembled the children on the Sunday evenings, made them repeat portions of scripture, and directed them to the obvious truths contained in those portions which they had repeated. When Mr. Haldane's plan of education became known, some friends of his whom Mr. C. personally knew were urgent with him to apply; but as he was in a useful as well as comfortable situation, it was not without much thought and conversation with those who were of more mature understanding, that his objections were overcome, and he became a student. The plan itself differed from any thing which had ever taken place in Scotland: all hindrances to free inquiry were removed; their principle was to follow scripture wherever it should lead: but their views were understood to be fully what is called Calvinistical; and whatever differences of sentiment might be among them, these were never understood to extend to what were called the "fundamentals." They soon came to the conviction that there had been great mistakes on the subject of faith; which they considered as the belief of the truth naturally and necessarily following the knowledge of what the Scriptures teach; and that the way to get men to

become believers was to state to them plainly what the Scriptures teach, and accompany such statements with the proofs of the truth and certainty of what was there taught. They also held, that such only as believed, and manifested their faith by universal obedience, were considered as Christians in the first ages; and whenever such acted contrary to their profession, they were called on to repent, and if they did not, were excluded the fellowship of the first churches. That the admission or rejection of members belonged to the whole body of persons forming the church; they being in general better judges of ordinary conduct than the minister, who from his situation had not such opportunities of observing them. That while love to all men was enjoined and exercised, there was a peculiar love, intimacy and friendship to one another, in instructing, warning and admonishing one another, and in supplying the wants of the needy.

From these views both of faith and practice a constant appeal was made to the scriptures; and as they also differed from many in placing no dependence on immediate impressions or impulses, as if these were the teachings of the Spirit of God, but believed that he taught by the plain meaning of scripture, looking upon every thing else as delusive, their attention was necessarily led very particularly to the study of the scriptures. Mr. Campbell, besides, when he became a preacher, being situated in a country place, where he had no access to libraries, and having to preach three times on Sundays, and three or four times through the week, made the scriptures his only study, and always drew his illustrations of particular passages from the connection. From these causes he formed many different ideas of scripture passages from writers of any denomination, and still finds the great body of sentiments such as appear consistent with the views he has now adopted. He delighted in declaring—the love of God as the great source of salvation—the manner in which all spiritual blessings come to us through Jesus Christ by the belief of the truth—the authority which Jesus received from his God and Father—his example, &c. &c. At Newcastle he followed the same plan, and numbers attended who considered what they heard plain, easily understood, and illustrative of scrip-

ture. Some time after the subject of baptism was agitated among the different churches in connection with Mr. Haldane, Mr. Campbell, on examination, not finding any direct passages of scripture authoritatively establishing infant-baptism, relinquished it and was baptized, with about half of the church. This made many of their constant hearers leave them; but all was done in peace and they went on comfortably.

Mr. Campbell and his church had been occasionally visited by some religious persons from Kendal, who came to Newcastle upon business. About this time they heard that Mr. Kay, the leader of this small society, had erred from the faith, by denying the divinity of Jesus Christ. This occasioned much grief among their Newcastle friends, as they had the greatest affection for those of them whom they had seen. A Mr. Brown, one of them, being in Newcastle on business, called as usual, they entered into conversation with him, and were surprised to find him still appearing serious, appealing to the scriptures, and likewise manifesting much zeal for what he conceived to be the truth, and earnest to shew “that what was most influential in practice was equally held by each, while they differed in important points indeed, but points wherein he had express scripture declaration, expressed in numberless places, and so plain that we ourselves admitted them, and endeavoured to account for them by distinctions which had no authority but in the imagination of men.” Mr. Campbell invited him to dine on the Sunday, and the principal members of the church either dined with him or came after dinner. Mr. C. was very unwell and went to bed, but wished them to be in the same room, so had an opportunity of hearing their conversation, without being able to join with them in it. He was somewhat struck with the advantage which he seemed to have over them in the number and plainness of his direct appeals to scripture; and though he was nowise convinced, yet he determined to examine the subject with the greatest care and attention. As he was at that time busily employed with a large school through the day, and with a Greek class in the evening, besides some private teaching, he did not immediately set about it: but one of the members being shaken by the arguments of Mr. Brown, he endeavoured

to satisfy him by a classification of passages (taken out of Parkhurst's Lexicon) from the O. T. applied to Jehovah, with corresponding ones in the N. T. applied to Jesus Christ: his friend was completely re-established, but he himself could not help observing, that the applications which most convinced him were unfair. This determined him more fully to examine the subject. At this time an Unitarian in this town gave him Wright's Antisatisfactionist, on which subject he had never any doubts; as those whom Mr. W. opposed had very different views of God from what he had, he did not at first consider his reasoning to apply to his views; but still wished to examine the subject further.

In the mean time he soon saw that many passages which he had considered as strong proofs of the deity of Christ were not so conclusive as he at first thought, and as he went on examining, his proofs became fewer and fewer. He trembled for the consequences; he had heard those sentiments always associated with Deism and irreligion, and feared exceedingly falling into this gulf. He thought the best preservation would be to put away all books on either side, and refer to the Bible only. About four months after Mr. Brown had been here he became almost convinced that he had been wrong, and intimated to the brethren in the church when assembled that he had serious doubts, and begged them to turn their attention to the subject, and that they might communicate the fruit of their inquiries to each other. But this subject was viewed in too important a light to admit of this cool discussion. Those whose minds were most averse would not continue any longer, unless he would solemnly declare his conviction of the truth of that doctrine which they had formerly held. The consequence was, that about one half went away, and the following Sunday formed a separate meeting, while the other half continued. At that time, and for some time after, his views were those which are called Arian. He also held the atonement in a qualified sense, until, upon further examination, he was convinced, that the scriptures fully teach the love of God in the fullest sense, as the spring, and himself the great Au-

thor of salvation, and Jesus as a man approved of him, and employed in making his work known unto men.

About six months after this change of sentiment, Mr. James Haldane visited those who had separated from Mr. Campbell, and also preached with great earnestness against the "errors lately introduced," in the chapel belonging to the English Baptists. Mr. Campbell was in great hopes that he would have discussed the subject, and made several attempts to see him for this purpose, but this he explicitly declined. The loss of so many friends whom he highly valued was one of the severest of his trials; and he grieved for the manner in which they resisted all his attempts to bring the subject fully before them. In January last he wrote a long letter, intending to send it to Mr. J. Haldane; and having read it to some friends, they requested him to publish it, which he did, subjoining to it Dr. Watts's Solemn Address. A Mr. Hails of this town, who has great merit in having, by his own unassisted exertions, made very considerable proficiency in the sacred languages, published a Reply to it; to which Mr. Campbell presently rejoined, and, in the opinion of many, has very successfully shewn that he has evaded the proper subject of controversy, and indulged himself in very unbecoming and unmerited abuse. There has since appeared a review of Mr. Campbell's first pamphlet in "the Scripture Magazine", published under the direction of Mr. Haldane at Edinburgh. Mr. Campbell has written for leave to insert a reply, but has not yet received an answer. In the mean time he feels that the more he examines the more he is convinced that the scriptures harmonize in declaring that there is One God, and One Mediator between God and man, the man Christ Jesus. He has suffered considerably for having embraced these views; but this every one must, in the present state of things, lay his account with. In the mean time there are many present counterbalancing consolations, and much to hope for hereafter by those who patiently suffer for the truth.

Believe me, dear Sir,

Very truly your's

WILLIAM TURNER.

MONTHLY RETROSPECT OF PUBLIC AFFAIRS ;

OR

The Christian's Survey of the Political World.

The last month has been pregnant with great events, but in the midst of the horrors of war the sound of peace has been heard. Delightful sound! May it be restored to distracted Europe, and may the events of the last twenty years teach the present and future sovereigns and subjects, to be more careful how they interfere in the government of other states, and to value the gains of peace and industry above all the plunder to be obtained by war and slaughter. In arranging a peace after so long and so bloody a war many difficulties must occur, and the terms of it will vary as the interests of the different parties are improved or deteriorated by victory or defeat; yet the course of events leads us to expect a peace, and the great warrior of the age has no longer the power of prescribing it, or of giving the law to Europe.

In the ever-variable scenes that have been so rapidly presented to us, the mind has been so accustomed to change, that nothing can now surprise us. Last month we left the French in terror for their capital, and the allies so pressing upon it that its fall seemed inevitable. Yet they have not obtained their object, and both parties claim the victory in well fought fields. The great contest has lain between the French and Blücher's, or the Prussian army, which boasts of a complete defeat of the French at Laon, and if, as is now reported, they have advanced towards Paris, we cannot doubt that the French were compelled to retreat. The positions of the armies are not given, nor can it be expected that they should with great accuracy. We can only judge, that since Schwarzenberg's army has suffered scarcely any loss, and fresh troops are pressing into France in every direction, it seems impossible that Buonaparte should resist the impression, and that if he does not sub-

mit to the terms proposed his capital must be at the mercy of the allies.

His situation is rendered almost hopeless by a new event; the advance of the English from the south changes greatly the aspect of things, and may give a new complexion to the treaty supposed to be in agitation. Lord Wellington appeared to have been for a considerable time kept in check by Soult's army, but other causes prevented his advance, which took place as soon as the general thought such a step advisable. For this purpose he made an attack upon Soult, defeated him completely, crossed the Adour with all his army, and directed his march directly for Bourdeaux. Soult retreated to the eastward, waiting at a proper distance the arrival of succours from Suchet; but his army, diminished very considerably by the late engagements, was farther weakened by continual desertions. The soldiers, tired of the service, piled their arms in various places, and separated for their respective homes. The symptoms also of general disaffection were visible in the friendly manner in which the English were every where received, of whom a detachment took possession of Bourdeaux, the capital of the ancient Languedoc, without opposition. The municipality, it is said, went in procession from the town to meet our troops, and there making a full surrender of the place, broke the insignia of office, and changed the tricolour for the white cockade. A prince of the house of Bourbon is with Lord Wellington's army, and is receiving the returning allegiance of that part of the country.

The extent of this disaffection to the present constitution of France is not known, and the act of the municipality is given in such general terms, that we do not know what reliance is to be placed upon it. On the surrender of the city their offices of course

ceased; and if they then hoisted the white cockade unanimously it must be a proof that a great proportion of the inhabitants must entertain the same sentiments. In this case not only are all supplies cut off from Buonaparte from the south of the Garonne, but a place of importance is obtained by the Bourbons, in which they may erect their standard, and to which their friends from all quarters may resort, and with the assistance of the English collect a very formidable army. In fact the effect of this measure cannot be calculated; for if even negotiations should have terminated in favour of peace with Buonaparte, still the allies could hardly interfere in obstructing the progress of the Bourbons, if there should appear to be a general disposition in their favour. If this should be the termination of the dreadful commotions in France, and the old family should again re-ascend the throne, the years of adversity it has suffered, and the marks of friendship it has received from this country, may greatly tend to correct that animosity which prevails between the inhabitants of England and France; an animosity disgraceful to them as Christians, and injurious in the highest degree if they considered merely their temporal interests. But whether a Bourbon or a Buonaparte is to reign, there is every reason to believe, that France will have neither the disposition nor the ability for many years to come to destroy the independence of Europe.

The little progress made by Schwartzberg's army, induced the idea that the Emperor of Austria was averse to those destructive measures which might be expected from the Russians and the Prussians, and similar causes might operate on the Crown Prince. The latter had advanced as far as Liege, but did not seem to make such haste as might be expected from a mind eager for conquest. The white cockade also was not permitted to be raised in his district, nor was it encouraged in any of the provinces between Schwartzberg's army and the Rhine. Thus France is in a most extraordinary state. Its inhabitants may in one part commit an act of rebellion against the existing government, and at another that government

may be upheld by the armies warring against it. On the events of a day the circumstances of the peace may be changed, and if the defeat of Soult's army and possession of Bourdeaux by the English should be known by the English negociator before he has sealed the preliminaries, a complete new face will be put upon the whole transaction. Every thing is now in perfect confusion, and the whole will be completely developed probably before the next month. Whatever may be the minor effects of this strange state of things, our prayers will be for such a change in the hearts of all nations, that they may know how to appreciate duly the value of peace.

Holland presents to us another instance of the attempt to form a constitution for the government of a country. The defects of the ancient system were very prominent, how far they will now be rectified time will shew. The Prince of Orange has laid down the following plan. First, he collected a very numerous list of names, the number not being specified, and out of these names six hundred were taken by a special commission appointed by him for this purpose. The persons thus chosen are to be the representatives of the people, and a list is to be sent to each department of those who are to represent it. This list is to lie open in each canton for a week, and the inhabitants are at liberty to disapprove of any person, by signing his name in a register appropriated for that purpose. The registers are then to be sent to the prince, who from them determines whether the majority of the people are satisfied with the persons nominated, convokes them together, and they are to lay down the principles on which the new government is to be conducted. To these the prince is to bind himself by an oath prescribed for the occasion; and after that to be installed in state. The proclamation of the prince for this purpose abounds with good advice respecting religion, religious freedom, education of youth, improvement of science, personal liberty, administration of justice, finances, and national independence. Poland, France, America, Spain, have within these few years been employed in the same manner. Their works are before the

world. All bear the marks of human imperfection, and it is to be always kept in mind that however beautiful may be the theory of a government, the happiness of a country depends very much on its manners, and the character of the people to whom the government is intrusted. *Quis custodiat ipsos custodes?*

A melancholy account from that country has raised many different reflections. Whilst the Dutch were thinking of their constitution the English were venturing their lives to secure to them the country itself. Bergen-op-Zoom, the strongest fortress in it, was attacked by them with their accustomed valour, and temporary possession was obtained of the walls. A few hours changed the scene, and after dreadful slaughter and wounds the besiegers were all taken prisoners, and in a short time released on condition of not serving against France during the war, or till they were exchanged. It does not appear that a single Dutchman was employed in this attack, nor was the possession of it of such consequence as to warrant the risk of so much life; since its capture could have but little influence on the war near Paris, and its fate would depend on the negotiation.

Spain has not yet received its king; but he is daily expected on the frontiers. The existing government has acted, however, very honourably in communicating to the other states all the proceedings relative to the treaty made between him and Buonaparte, its declaration that every transaction of the sovereign whilst in confinement was invalid, and its determination to continue, in concert with the allies, the war against Buonaparte. It is a great question among politicians, whether the power of declaring war and peace should be vested in the king absolutely or not. The case before us shews evidently that such a power ought to have its limitations; for if the king is a prisoner, or if set at liberty yet in the dominions of another, and in a situation where he could not have full power and ability to determine on the propriety of either measure, surely no one could contend that the power of peace and war is so completely the prerogative of the crown, that even in this case the nation is to submit to its

dictates, however injurious to the general interest.

The two houses of parliament met on the first of March, pursuant to adjournment, and after a few observations adjourned to the 21st. In the lower house Sir Samuel Romilly brought forward the appointment of the attorney-general to be chief justice of Chester, arguing against it with the greatest propriety, both as it affected the independence of judges and the administration of justice. In the latter respect the appointment is subject to much animadversion; for how can a criminal expect justice from the bench when the prosecution of him has been previously recommended by the judge in his office of attorney-general. The house heard these observations with great attention, and we trust that the question will not drop here, but be fairly examined by all sides of the house, that if the impropriety of such an appointment should be generally allowed a similar one may never in future take place. On a subsequent day this worthy lawyer begged leave to introduce a bill to prevent the corruption of blood in cases of high treason, and to make some alterations in the mode of punishment. This was resisted on the usual plea of all innovation being a dreadful evil: the speaker upon this occasion forgetting his Kentish origin, and that the change proposed by Sir Samuel could be no more injurious to the kingdom, than the want of such corruption of blood had been pernicious to one part of it. In Kent the law is,

The father to the bough,

The son to the plough.

i. e. if the father is suspended for high treason the rights of the son are not maimed, he takes possession of the lands in the same manner as he would have done if his father had died a natural death. Leave was however given to Sir Samuel to bring in his bill, and we trust that he will be successful in this and many more efforts to improve our laws. As to those persons who cannot suffer any improvement to be made, we lament the narrowness of their minds, and pity their destiny, that they were born in England not in China, as in the latter country they might have enjoyed the comfort of a finger nail longer than

the finger, and their wives, feet might be compressed into such a diminutive size as to incapacitate them for walking. These are excellencies in China; and some minds are so formed in England as to admire every thing, however preposterous it may be, provided it has the sanction of a rude antiquity.

Silence, by general consent, took place on the affairs of the continent, as far as they related to the existing negotiations, which were with great propriety left entirely to the management of the administration. Thanks were however voted with unanimous applause to Lord Wellington on his late successes, and the houses employed themselves on the ordinary business, of which from the long adjournment there is no small quantity to engage their attention.

In the city also has been an interesting debate on the report of the Corn Bill, which ended in the re-commitment of it, to take into consideration the necessity of the expunging entirely of the laws on the assize of bread. The general sentiment seemed to be that they were of a pernicious nature; and indeed it would be very difficult to state a reason why bread should be regulated by assize any more than meat or any other commodity. The investigation of the question will lead to good, and when the whole process of corn from the ground to the consumer is taken into due consideration, it will be probably seen that it is impossible to set the assize so as to do justice to and consult the interest of all parties.

CORRESPONDENCE.

Mr. Marsom's Second Letter on Dr. Estlin's Discourses arrived too late for this month.

In our next will be given No. I. of an Account of the Pupils at Warrington Academy, and a Review of Dr. Toulmin's Sermons, and of other publications.